

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



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From Vestments to Vitamins*

BEFORE the United States entered World War II Churchmen began sending checks and currency to the Presiding Bishop and to the treasurer of the National Council, asking that the money be used for relief of suffering people.

To facilitate this spontaneous generosity the National Council established in October, 1940, the Presiding Bishop's Fund for World Relief. Without campaign or general appeal \$108,460.32 was contributed in 1945. In 1946 the needs for world relief were included as ten per cent of the Reconstruction and Advance Fund. This together with contributions made directly to the Presiding Bishop's Fund amounted to \$824,995.61.

In Philadelphia at the 1946 General Convention the Rt. Rev. Henry St. George Tucker, retiring Presiding Bishop, called the Church to meet this opportunity (to serve the life of Churches—an action which government relief agencies cannot perform) and responsibility. The Convention responded by adopting a resolution instructing the National Council to raise a fund of at least one million dollars for world relief during each of the years 1947, 1948,

1949, such funds to be raised in the name of the Presiding Bishop's Fund for World Relief, to be allocated by the Presiding Bishop and National Council for the relief and interchurch aid program coördinated by Church World Service through the World Council of Churches in Europe and through the National Christian Councils in Asia.

OVER THE TOP

After the 1946 General Convention the Promotion Department made a documentary film *Not By Bread Alone* and the campaign for funds continued throughout the year of 1947. Churchmen contributed \$1,106,586.23. In 1948 the Presiding Bishop appealed directly to the Church in a nationwide radio address on February 29th. This program entitled, *A Million Dollars In One Hour*, realized \$1,458,041.53. The success of the radio appeal aroused the interest of other Churches and in 1949 a united appeal for world relief, *One Great Hour*, was made over three nationwide radio networks. In this campaign, Episcopalians contributed \$1,000,243.23 by July 8, 1949.

Thus the Church met the pledge of

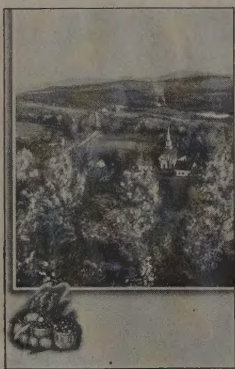
General Convention. In three years more than three and one-half million dollars was contributed to the relief needs of the world. Churchmen were told the facts in clearcut dramatic fashion and they responded generously. The program had the full backing of bishop, priests, and laity.

CWS developed three major divisions of service: commodities, refugees and displaced persons, and direct assistance to Christian Churches. In addition to the program coördinated by Church World Service many requests for assistance came directly to the Presiding Bishop. Throughout the program the special interests of the Episcopal Church were represented by: Bishopss Roberts and Craighill in China; Bishop Viall in Japan; Bishop Binsted in the Philippines; Bishop Larned in Europe; and Churchmen on the board and committees of Church World Service.

WHAT WAS DONE

The program for food, clothing, and other supplies is operated centrally by

*Triennial Report to General Convention of the Committee on the Presiding Bishop's Fund for World Relief. Abridged.



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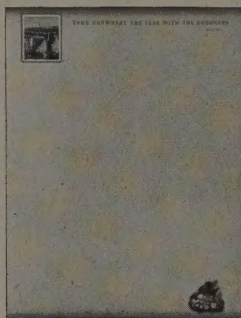
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CWS. Thousands of Episcopalians contributed clothing, food, bedding, shoes to the CWS warehouses. Pharmaceutical companies contributed medicines and vitamins. From the CWS warehouses the goods were shipped overseas, received by consignees, transported to substations, and distributed to the people. Government agencies made wide use of CWS facilities thus multiplying the amounts distributed.

One obvious and strategic method of providing world relief was to make sure that Christian hospitals, homes for the aged, orphanages, and schools were able to carry on their activities. In Europe, especially in Germany and Austria, this was done by sending these institutions large quantities of food, clothing, and medicines.

DP's AND PW's

The war left millions of people homeless and stranded in foreign countries where they did not want to be and where they were not wanted. The plight of these people is a crying human tragedy and a serious threat to world peace. Intergovernmental agencies have assumed some responsibilities but the Christian Churches have a pastoral responsibility to these people and an ecumenical responsibility to the Churches in exile with them.

In Germany and Austria eight million to twelve million refugees were created by the Potsdam Agreement which gave authority to Czechoslovakia, Yugoslavia, Roumania, and Bulgaria to uproot all families of Germanic ancestry and return them to their "homeland." The Christian Churches in Germany are trying to minister to these people and CWS ships food and clothing.

Technically DP's are the people brought to Germany during the war as forced labor, prisoners of war, or driven there when their countries came under Soviet domination. Currently they are the wards of the International Refugee Organization which provides basic

food, clothing, and shelter. Their spiritual care, welfare, retraining, and resettlement has been a major responsibility of the Churches.

Clergy of the Churches were displaced along with the laity. The World Council of Churches provides these clergy with vestments, church furnishings, stipends, and transportation.

In the American Zones of Germany and Austria, CWS established and maintains special feeding for children, mothers, and old people; retraining centers; teachers training courses; language schools and sewing centers.

Federal legislation provides that 205,000 DP's can come to the United States. Churches are the chief expeditors of this process. Church World Service is the recognized agency for the non-Roman Churches in the DP camps. CWS maintains a staff in the United States to expedite assurances for pier reception and the many other details which finally bring the displaced person to a new home.

Along with bread, and all it symbolizes, the victims of the war want the comfort of the Gospel and the ministrations of their Churches. The Presiding Bishop's Fund has revived and strengthened the Christian Church in many parts of the world.

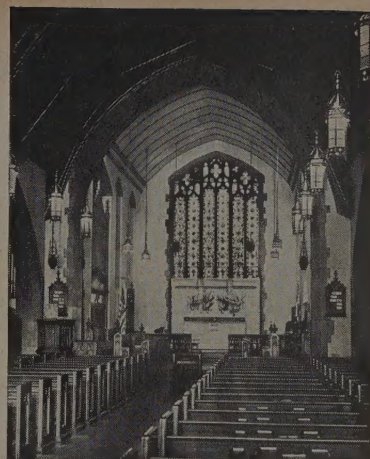
In the coordinated program of Church World Service, each participating Church designates its contributions for the purpose it wishes. Naturally each American Church feels a special responsibility for the overseas Churches most closely related to it. But there also has been a large amount of ecumenical assistance and by cooperating with the World Council of Churches duplication has been avoided and no crying need neglected.

ACKNOWLEDGMENTS

It is important that the victims of war in Europe and Asia should know the source of assistance which has come to them. In the case of the bulk shipments of food, clothing, blankets, and other commodities, recipients know that they are being helped by the American Churches, constituent to Church World Service. Many letters of thanks have been received by the Presiding Bishop from the authorities of Churches and Christian agencies. In some cases individuals have written him.

Episcopalians created the Presiding Bishop's Fund* because they wanted to help people through the Christian Church. The Fund has helped them to see the Church as a vital force in world affairs.

*The Presiding Bishop, Chairman; Bishop Bentley, Vice President of National Council; Bishop Donegan, Suffragan of New York; Bishop Peabody, of Central New York; the Rev. Floyd W. Tomkins, Russell E. Dill, Jackson A. Dykman, John M. Glenn, Mrs. Arthur M. Sherman, Mrs. Henry Hill Pierce, Mrs. Kendall Emerson, Robert D. Jordan, the Rev. Almon R. Pepper, Secretary.



Trinity Church, Asheville, North Carolina
Rev. J. W. Tuton, Rector

Church lighting as an art can be coordinated with church architecture as a science to improve the architecture, the general decorative effect, and at the same time help put the congregation at ease and induce attention to the service. Note, in the illustration, that (1) the Nave is lighted by lanterns giving general diffused light, (2) the choir stalls are lighted by open bottom lanterns which give excellent light downward, yet little light in the eyes of the congregation and, finally, (3) two opaque shields suspended over the Communion rail give ample and well distributed light on the Altar and in the Sanctuary generally. Send for our questionnaire and booklet, "Church Lighting Trends".

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Talks
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Teachers

REV. VICTOR HOAG, D.D., EDITOR



Memo to a New Teacher

LET'S see. You attended two teachers' meetings this spring, and you observed the teaching in the primary classes on the closing Sundays in May. (I think you have the "feel" of our school by now, and are ready.) Now I want to give you a few short memos just to make sure about next Sunday. Here is my list, typed on a card, for your convenience:

1. Get acquainted with your text.

Yes, last June I gave you the teacher's book, and a copy of the pupil's manual, and you say you have been studying them during the summer. Do you feel now that you have the main purpose of this course clearly in your mind? What are its high spots? What do you hope to accomplish before Christmas? I know, that's asking a lot, but you do begin to see some general aims, don't you?

You read all the introduction, and samples of the work at intervals. Are you sure you have caught on to the style of the editor, and know how to find everything in the book? (Let me repeat again, as a personal friend, that your text book is for you to use *at home* in preparation. You were startled when I told you I kept a gun to shoot teachers caught bringing their texts to class. And you remember that I said I half meant it.)

Do you understand the editor's scheme for class procedure? Do you think you can make out your own teaching-outline from the text?

2. Decide on your first project.

Of course, you are not going to announce abruptly, "We are going to make clay figures, and here is the clay." No, we agreed that that was not the way to launch a project. Rather, you are going to get their interest started gradually, to make their first desires for purposeful activity spring from class motivation. Those were my words, but you said, "I'm going to help them decide on something interesting to do." But you will have to have some definite plan in mind, to work toward, yet ready for modification, in case it doesn't just strike fire.

3. Get acquainted with their names.

Here is the correct list of children in your grade, as it was at the end of the June term. Here are addresses and phone numbers. (There may be a few changes over the summer, but these are substan-

tially the ones you will greet next Sunday.)

They will be registered by the secretaries at the door, to save your time. But you will have the task of getting acquainted. You have written to each child a short note? Fine. Perhaps you will want to phone them all on Saturday, just to make sure.

But you will also want to call them by name, as soon as possible, and even after. Many teachers prepare in advance a card for each pupil bearing his name in large letters, and pin it on his chest. It helps everybody know everybody, quickly. Later, you are going to use your list to get in touch with their parents, I'm sure.

4. Make up your calendar.

You will want to keep aware of the main dates, and to fit your lesson units into the current Church year. Gradually, you will get the habit of looking ahead, and planning special events.

5. Get up your first lesson perfectly.

Much depends on that first day. Either the children dominate the period, with their restless energy, or you do, with your planned and purposeful program. Of course, you are going to allow for their response and let your teaching be flexible. But you will show that you have a mind of your own, and a plan. That will make an impression beyond any promises or threats. If the first day with the new teacher is profitable and pleasant, the next will follow through, be much easier. You will have established a pattern of definite action.

An old teacher of junior high boys always gives his rugged advice about establishing discipline. "On the first day," he says, "treat 'em rough. Don't allow a wrong move or squawk out of 'em and they won't trouble you after that." Perhaps that is only his way of saying, "Be definite. Be the teacher."

6. Don't be scared.

Of course you are a little panicky about facing those strange children. It is a natural stage fright. But everything is in your favor. The children expect great things from their new teacher, and meet you with pleasure. They are not critical, prejudiced, or malicious, but are your new friends, with whom you are starting on a new and thrilling year.



EIGHTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

HOUSE OF BISHOPS — ELIZABETH McCracken

HOUSE OF DEPUTIES — REV. G. RALPH MADSON

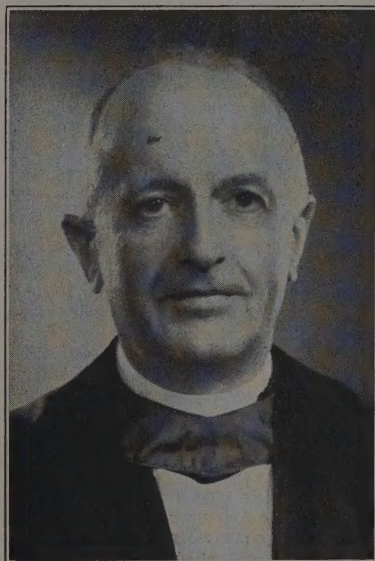
FINANCE

\$5,600,000 Budget Marks
an All-Time High

A general Church Budget of \$5,600,000.00—an all-time high—was adopted by the 56th General Convention of the Episcopal Church, meeting in San Francisco, Calif., September 26th to October 1st. It is estimated that increased contributions from Churchpeople of some \$1,300,000, or an average increase of \$1.00 a year per communicant, will be needed to put the new Budget into effect.

One of the most absorbing items of business of the 1949 session, the Budget was the subject of informal conversation among bishops and deputies, of conferences of diocesan deputations, and of discussion sessions of like-minded Churchmen, as well as of the rigorous scrutiny of the Program and Budget Committee and the painstaking presentation of the National Council. While attitudes varied, its adoption represented the sober conclusion of the Convention as a whole that this sum represented the minimum amount in keeping with the resources and the responsibilities of the Church.

A greatly expanded program for the Department of Christian Education was one of the major items of increase. Another was salary raises for missionaries, whose standard of living has suffered seriously from inflation. The Program and Budget Committee added a substantial



THE PRESIDING BISHOP: "If we care, there is nothing we cannot do."

appropriation for accepting the invitation to undertake work in Okinawa, strategic island in the Riu-Kiu group between Japan and Formosa.

Before the Convention opened, the Program and Budget Committee began its sessions in San Francisco. By the time the National Council presented the proposed Budget in a joint session of the two Houses with the Woman's Auxiliary, the Committee had already done a substantial part of its work. Going over every item in detail, the Committee worked day and night through the first week until it was ready to present the revised Budget at a joint session of the House of Bishops and the House of Deputies on October 5th.

At this session, Bishop Block of California, chairman of the Joint Committee, read the entire report of 12 printed pages [see page 26], including the Budget and 10 resolutions adopting and implementing it. He then made a memorable speech, saying:

"As one contemplates this Budget, he might assume that the committee has given the matter a cursory attention. On the contrary, the Committee met a full week before General Convention, gave every item full attention, and called in officers

of the National Council and missionary bishops. Members of the Committee who came opposed to the National Council Budget became its advocates. . . .

"The missionary bishops made us realize on our knees that the problem of the Budget is not primarily financial, but spiritual. We have permitted the world to get into the blood stream of the Church. Yet, as we look about and see our glorious communion, and then see the penurious giving of our Church compared with the Seventh Day Adventists, for example, we are puzzled. . . . When we contemplate tithing which other Churches follow, our coldness compared with them shames us.

"THE SPIRIT WAS WITH US"

"We on the Committee felt that the Spirit was with us. It welded us together, regardless of our differences, as we were on our knees and in our deliberations. We are going back to our dioceses to try to give them the assurance that they can reflect the capacity of the Church in their giving.

"We hope in Advent for intensified devotion, detached from financial appeal. Without an increase of spiritual strength, the raising of the Budget will be the same struggle as before. . . . What the Church needs is recapture of the lost radiance of missionary work. The high point of this General Convention is the United Thank Offering. I wish the men, including the clergy, had the same dedication. It is the women who have maintained the missionary work of the Church. . . .

"I pray that you will consider this Budget as an incentive to personal consecration and personal evangelism. I plead with you, in Christ's name, to start this spiritual re-

The Living Church

Established 1878

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vival in the Church, and then the raising of this Budget will only be coincidental."

There was prolonged applause. Then the Presiding Bishop said earnestly:

"After this inspiring address of Bishop Block there is nothing that I can add. There is nothing to say but to thank the Program and Budget Committee. At this point in General Convention there is often a sag. It is difficult to see the wood for the trees. I hope you will consider this Budget. If we care, there is nothing we cannot do. Let us answer Christ's call: 'Follow me.'"

The Budget went first to the House of Deputies. They adopted it, without additions or subtractions, except for an amendment permitting increases in 1951 and 1952 if funds are available. The Budget then came to the House of Bishops. The Presiding Bishop, when Bishop Block had moved concurrence with the action of the House of Deputies, said:

"I hope that we can have a full discussion of the whole Budget. I prefer that to a unanimous vote without discussion here, but with plenty of discussion in the Pullman on the way home."

NEGLECT OF EDUCATION

Bishop Conkling of Chicago said:

"I have two concerns. The first is that we face a spiritual problem. We all agree as to the need and as to the material ability of the Church because the people of the Church have the money. But there is a great difference between *having* money and *giving* it. We say that our people need education, but we do not give it to them. We have neglected their spiritual education for years. What we need is less promotion and more propaganda, as one of our younger bishops to me today. That is to say, we need less money-raising technique and more preaching of the Faith."

"You get in returns from the people what you serve them spiritually. You cannot get the Budget raised by the Every Member Canvass. You cannot solve the problem that way. You get more by special appeals. I do not like special appeals; but I do think, for this triennium, that until we get our people better educated, we must have special appeals. There should be an understanding that it is not our permanent method. Seriously, I cannot see the askings doubled by the dioceses."

The Presiding Bishop added:

"We hear so many criticisms of our Church on account of our special appeals. I should like the mind of the House on that. We did raise \$4,000,000 by special appeals."

INDUSTRIAL MISSIONS

No one spoke to this point. The next speaker, Bishop Pardue of Pittsburgh, presented a problem:

"I should like to ask a general question. It is necessary to begin in terms of how

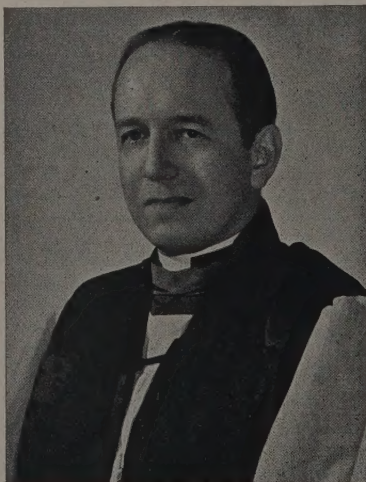


BISHOP EMRICH: "Since I came here, I have changed my mind."

far missionary work extends and what it takes in. I am thinking of industrial areas, which we have shamefully neglected. In my diocese, we have had a coal strike for three weeks. A steel strike is imminent. In one area in my diocese there are 250,000 people living in a steel area. There are four parishes in that area and only one priest. We have not had one cent for work among the union men in the United States and their families. We ought to do more in home and foreign fields; but what about working men? Have we any strategy for them?"

Bishop Barry, Coadjutor of Albany, replied:

"As a member of the program and Budget Commission, I see what the Bishop of Chicago sees. I see how things look to the Bishop of Pittsburgh. I felt the same way when I started out here. In fact, I accepted when asked to become a member of the Program and Budget Commission because I thought I might get them to put



BISHOP GRAY: "The dioceses must have supplementary funds."

in something for our rural work. We have over 60 areas in the diocese of Albany into which the Church has never gone. That keeps me awake at night. I have been converted. We were going to do some work on our Cathedral in Albany this year. I shall go home and postpone it, in order to concentrate on raising the Budget."

Bishop Whittemore of Western Michigan remarked:

"I should like to say a word about the spiritual side of giving. Other Churches which give so generously have fine material on stewardship. If we would use our National Council pamphlets on stewardship, that would help."

RELIGIOUS EXPERIENCE

Bishop Walters of San Joaquin cited one potent aid, saying:

"How shall we communicate the religious experience the Program and Budget Committee has had to other people? There is large giving in other Churches. It flows out of religious experience. The clergy can communicate it through their sermons, sharing with the people their religious enthusiasm."

Bishop Gray, Coadjutor of Connecticut, mentioned a technical matter:

"I heartily support the Budget; but there are two questions that I must ask the Commission. First, what is the explanation to be made to people for raising a full year's Budget in 1950 when we shall use only six months of it in that year?"

Bishop Block called upon Bishop Gesner, Coadjutor of South Dakota, a member of the Commission, to answer the question. Bishop Gesner replied that he had inquired of Russell E. Dill, the treasurer of the National Council, who had explained that the money would be available for a backlog in 1951 and 1952.

Bishop Gray then asked:

"Is the principle of partnership to be applied, as set down in Canon 4, Section 16?"

The Presiding Bishop replied:

"The only answer is that we must do the best we can. I believe it can be worked out for the good of the parish and for the general Church equally. If we can make people see a world-wide vision, that will solve itself."

Said Bishop Gray:

"I think that we must face the problem in this way. In some dioceses there are diocesan missionaries with smaller salaries than the minimum established. The dioceses must have supplementary funds to meet this problem. I am for the Budget, but I must answer these questions. The Connecticut delegation here has asked me to put these questions."

Bishop Powell of Maryland said:

"I speak with some hesitation. The Bishop of Pittsburgh's proposition should

have attention. Somehow we must convince people of the oneness of our work. Let me be personal. I inherited a large debt. The Reconstruction and Advance appeal came, and we put our debt to one side and worked for that Fund. We have more than a million migrants in Maryland. We need six more churches. I don't know what to do. We have two schools which must be closed unless we can meet deficits. I shall do all I can about the Budget, but *how*, I don't know."

Said Bishop Blankenship of Cuba:

"I think our program of missions is on the wrong key. We have been set over against the Church. There is only one object: not missions, but *the* mission of the Church. That red half of the pledge envelope has been a mistake. It divides what is one. Emphasize the mission of the Church—wherever it may be, at home or abroad."

Bishop Kirchhoffer of Indianapolis remarked:

"Every bishop has problems. I may be naïve, but the Program and Budget Committee has spent weeks on the Budget. I trust them, and I trust the people of the Church. I believe something can happen in the hearts and souls of our people if we carry the message to them."

Bishop Barnwell of Georgia said:

"I have made it my principle when the National Council asks anything of us to make it a priority. Our own diocesan work does not suffer from that. What we have is what we give away: that is an old, true saying."

Bishop Emrich of Michigan said:

"Since I came here I have changed my mind, like the Bishop Coadjutor of Albany. I came filled with the needs of my own diocese. It is too easy to think that the thing to do is to turn the eyes of the diocese upon the world, and then all will be well. I don't think so. We need a vision that includes the diocese and the world. I am all for the Budget, and I am all for Michigan."

Said Bishop Harris of Liberia:

"The Bishop of Pittsburgh has put his hand on the real problem. We need a specialized mission for industrial areas. I think this is not the responsibility of the diocese, but of the whole Church."

ADOPTION

After a few more brief speeches and a few questions, Bishop Block moved concurrence with each of the 10 resolutions, and each motion was seconded and carried. Thus the Budget for the coming triennium was adopted by General Convention. The Presiding Bishop said:

"We often hear of people being disappointed with the way things go at General Convention. What they are interested in is not done; what they don't care so much about is done. I feel that we have

done a great thing now in passing this Budget and resolving to work for it."

A resolution thanking Bishop Block and the other members of the Joint Committee on Program and Budget for their splendid work was passed.

Deputies' Action

Members of the House of Deputies were stirred by the report of the Joint Committee on Program and Budget, presented October 5th, in joint session, by Bishop Block of California, chairman, and especially by his concluding remarks which were not a part of the printed report and constituted a moving appeal to the Church to move forward.

The budget proposed by the Joint Committee was approved by the House of Deputies in its entirety, and only one amendment was made to the resolutions. That amendment was the addition of a sentence to resolution 2. The resolution

Household Finance

On the last day, a bishop pointed out that no funds had been provided for expenses of a committee of the House of Bishops on marriage. Upon being assured by the Presiding Bishop that a way would be found to meet these expenses, he observed: "I am glad to know that the Presiding Bishop has private funds to pay for the marital adventures of this House."

sets the amount of the budgets for 1951 and 1952 in the same amount as the 1950 budget. The amendment added the qualification that, should the dioceses promise sums which would make a larger budget possible, such a larger budget might be adopted in either year. The amendment was offered by the Rev. P. R. Williams of Tennessee, and caught the imagination of the deputies.

Consideration of the budget was introduced by a request from the Pittsburgh delegation that the deputies be "kindly" in their debate. Stewart A. Cushman of Chicago, a vice-chairman of the Program and Budget Committee, presented the report and answered most questions on the items in it.

A proposal that more money be provided for College Work was defeated after it was explained that a considerable increase had been approved, although not as large an increase as asked in the National Council's proposed budget.

The Committee reported that it had increased the asking of National Council for work on Okinawa from \$3,500 to \$30,100 because of the importance of the field.

An amendment to the budget for Christian Education, increasing the amount for the Editorial Board, was defeated,

as was an increase suggested for Christian Social Relations, and the addition of \$8,000 for a radio program in the South.

Mr. C. P. Morehouse answered the question about what items were cut in the budget for the Department of Promotion by the Committee: provision for roving correspondents, for additional field secretaries, and for the travel of both groups.

The item of \$500,000 for world relief through the Presiding Bishop's Fund was the subject of considerable discussion. Removal of the item from the budget and dependence on a separate financial campaign for it was voted down by the Deputies. Questions about the cost of the special campaign planned for next spring to raise the amount of the budget in excess of the 1949 budget brought the reminder that tools must be provided for promotion, and that the sum asked is small for the purpose.

The ten resolutions offered by the Committee were adopted, with the amendment noted above, and two slight corrections. At the conclusion of action on the Program Budget the House voted its appreciation of the Committee's work.

Special Campaigns Authorized

A resolution to permit the Presiding Bishop and the National Council to set up special campaigns for the Church's program when needed was adopted by both Houses.

Also adopted was a resolution asking National Council to study the possibility of assigning special projects in the Church's program to dioceses, not to exceed half of the quota.

\$1,500 Minimum for Retired Clergy

Minimum pensions of \$1,500 a year for clergy on retirement for age, and \$750 a year for widows, were called for by a resolution adopted by the House of Deputies October 4th. In order that these minima might be possible the Deputies voted to increase pension premiums to 15% of salary. Church Pension Fund Trustees were directed to put these changes into effect next January 1st or as soon thereafter as possible. The minimum pensions would be granted to those now receiving less than those amounts, except in those cases affected by such special circumstances as very late ordination, unpaid premiums, etc.

The increase in assessments will amount to nearly \$1,000,000 a year.

Furthermore, a Joint Committee of three Bishops, three presbyters, and six laymen, was ordered appointed to study schemes for clergy contributions to pre-

miums and for equalizing pensions. These resolutions were concurred in by the Bishops.

Three separate reports were before the Deputies as they spent the afternoon of October 4th discussing and debating. The House Committee on the Church Pension Fund had considered a long list of memorials and resolutions sent to General Convention from 17 dioceses and missionary districts and from individuals. Most proposals asked for higher mini-

Cross Reference

Jackson A. Dykman, chairman of the committee on canons in the House of Deputies, replying to a deputy who wanted to refer in one canon to parallel matter in another: "Ignorance of the Church cannot be corrected by cross references."

mum pensions and increases in premiums to effect them. The plan presented by a group of laymen in El Paso, Texas, was studied by the committee, as was the proposal of the Rev. Theodore Bell of California. The report of a committee considering an appeal for capital funds to increase the Pension Fund was before the House committee.

The committee reported that General Convention did not allow enough time for an adequate study of the material, so it recommended that all the schemes be studied by Church Pension Fund Trustees, and offered its thanks to the El Paso group and to the Rev. Theodore Bell.

PENSIONS TOO LOW

The committee expressed the opinion that current pensions are too low. Two suggestions were offered, based on the special committee's report on special funds: raise the premium assessment to 15% for 40 years; or raise \$15,000,000 capital and set the assessment at 11.7%. Thereby minimum pensions of \$1,500 a year could be provided. Mr. Robert Worthington, executive vice-president of the Fund, answered questions about the Fund's operations, etc.

The Rev. William G. Wright of El Paso, Texas, presented the "El Paso Plan," worked out by a committee appointed by the Bishop of New Mexico and Southwest Texas. The presentation was aided by the showing of graphs, projected on a screen. The plan called for sweeping changes in the Church Pension Fund; setting up a Church Investment Company for management of investments, a benevolent assessment rate to raise minimum pensions, life insurance for the clergy, and investment estates for clergy. Mr. Wright offered a resolution that a Joint Committee be appointed, including Church Pension Fund trustees

and proponents of the "El Paso Plan," to study the plan.

Mr. Philip Adams presented the plan of the Rev. Theodore Bell. He declared that minimum pensions should be at least equal to U. S. old age assistance payments, which are \$150 a month to couples, in California. To improve present pension conditions Mr. Bell's plan makes two suggestions: increase premium assessments and let the increased income be used solely to increase minimum pensions; and classify beneficiaries of the Fund, paying pensions on the basis of need.

That the clergy should pay part of the assessment was the opinion of the Rev. Henry Lewis of Michigan, and he proposed that the House set up a sliding scale of contributions, the percentage increasing in the higher brackets of clergy salaries. The Rev. J. Lawrence Plumley of Texas declared that such a plan would be unenforceable.

OPINIONS

Various deputies briefly expressed their opinions on the proposals before them. Many of the clergy who spoke favored clergy contributions to the Fund and some approved equalization of pensions. Most of the laymen who addressed the House opposed clergy contributions. However, Dr. E. S. Wallis of New Jersey, a university professor, stated that participation by future beneficiaries in his profession works well, and he disliked the possibility that some might regard higher assessments as more salary for the clergy. Mr. C. B. Crouse of Michigan, in the investment business, opposed the "El Paso Plan" and favored having all assessments paid by the parishes. Mr. W. W. Brooks of Atlanta, a vestryman, said that vestries will not expect the clergy to contribute, and reminded the House that pensions for salaried men in industry are almost all paid for by employers.

Mr. Worthington replied to a question about pension plans for the clergy in other Churches. He said that the Church Pension Fund is the only non-contributing fund, and that managers of other Church pension plans wish theirs were like this Church's, for collection of assessments from the clergy is most difficult. The Church Pension Fund is the only one with real unanimity of assessment payments. Answering another question, he said that parishes would, he was sure, oppose setting a maximum figure for pensions. He said that age allowances now average \$925 a year, and would increase gradually to about \$1,500 average over the years as the Fund is at present constituted.

Mr. E. W. Greene of Washington said "God bless the clergy for wanting to contribute! Just let them increase their

Every Member Canvass pledge instead."

When it came to voting on the many resolutions, Mr. David R. Bronson of Minnesota helped the president of the House to set the matter clearly before the House, and the vote was strongly affirmative for a non-contributory pension premium of 15% designed to raise the minimum pension level to \$1,500 a year.

Deadline for Appropriations

Hereafter, according to a new rule of order adopted by the House of Deputies, at the October 7th session, committees and commissions needing appropriations will have to enter their requests before the fifth day of business of General Convention.

Pensions for Suffragans

Retired suffragan bishops will receive pensions of \$2,500 per year, by action of the House of Deputies on October 7th concurring with earlier action by the House of Bishops. The amount needed beyond their Pension Fund allowances to equal this figure will come from the funds of General Convention.

STATISTICS

High Per Capita Giving

An interpretation of statistics dealing with per capita contributions to the Church enlivened the report of the Committee on the State of the Church in the House of Deputies October 4th.

Mr. F. O. Clarkson, reporting on Stewardship for the committee, had quoted United Stewardship Council figures which place the Episcopal Church 22d out of 47 communions in this regard. The Rev. Walter Stowe of New Jersey pointed out that the quoted statistics make no distinction between communions on the basis of membership, and declared that of churches with more than a million members this Church stands first in all "benevolent" gifts per capita,

Approval

Succinct opinion voiced by a policeman on duty at the Civic Auditorium: "Swell convention; no drunks."

and first in per capita gifts to foreign missions. He moved to have the committee report amended accordingly.

Mr. Henry A. Bull of Western New York objected to an attitude of complacency regarding giving. He also suggested that provincial committees on the state of the Church might well help the people know how they stand in such matters. Dr. Stowe's amendment was adopted.

The Committee called attention to ad-

vances in rural work. At the suggestion of the subcommittee on missions resolutions were adopted calling upon National Council to proceed with thorough surveys of work in Alaska and Liberia.

On the recommendation of the subcommittee on Social Service, resolutions were adopted calling upon National Council to continue efforts to have Congress include lay employees of the Church and its institutions in the Social Security law provisions; and declaring it incumbent upon the Church to pay Social Security contributions when the law provides such coverage.

EPISCOPATE

Elections to Brazil

General Convention acted promptly to implement its division of Brazil into three dioceses [L. C., October 9th]. The House of Bishops elected the Rt. Rev. Athalicio T. Pithan, present Suffragan, as Bishop of one of the three parts, and the Rev. Egmont M. Krischke, 40 year old theological professor and rector of the Church of the Redeemer, Porto Alegre, as Bishop of another. The House of Deputies on October 7th concurred in both elections.

Bishop of the third diocese will be the Rt. Rev. Louis C. Melcher, who succeeded Bishop Thomas as diocesan a few days earlier upon the acceptance of Bishop Thomas' resignation by the House of Bishops.

Bishops Melcher and Pithan are both 51 years old, both married in 1927; and each had three children when the last edition of Stowe's Clerical Directory was published. The Rev. Mr. Krischke, who married in 1936, has two children, according to Stowe's. He and Bishop Pithan are both graduates of the Church's Brazilian theological seminary, as well as of Church primary schools.

The missionary district of Southern Brazil, before its division with a view to the eventual establishment of a national Church, contained 50 clergy, 38 parishes, 49 missions, and 94 unorganized missions. Baptized persons numbered 19,395, and communicants 7,397. Total receipts for Church purposes amounted to \$74,412, and the value of Church property was reported at close to a million dollars. Healthy statistical gains were reported over the previous year in all brackets except ordinations and Church school teachers and scholars.

Bishop for Chaplains

Action of the House of Deputies, October 6th, opened the way for the Church to have a Bishop for the chaplains in the armed forces. Article II of the Constitution now has a new section

providing for a Suffragan Bishop to serve under the Presiding Bishop. The vote by orders on this second and final reading of the amendment first adopted three years ago was overwhelmingly in favor of the new post.

In speaking for the passage of the resolution of concurrence with the House of Bishops, the Rev. Earl M. Honaman of the diocese of Harrisburg, a former chaplain, cited the needs which such a suffragan bishop can meet: for unified direction and leadership for the chaplains; for supervision of the chaplains; for episcopal contact with the chaplains; for a representative of the Church in the armed forces; for an official person to make contact with the Defense Department.

The Rev. Donald C. Means, also of the diocese of Harrisburg, informed the House that there are in active service today 29 Army chaplains, 9 Air Force chaplains, and 17 Navy chaplains who are priests of the Church; and that 353 of the clergy hold reserve commissions in the armed forces.

The new section:

"It shall be lawful for the House of Bishops to elect a Suffragan Bishop who, under the direction of the Presiding Bishop, shall be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained ministers of this Church. The Suffragan Bishop so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese or he may be elected by the House of Bishops as a Missionary Bishop."

Constitutional Changes Defeated

The House of Deputies refused to concur in amendments to the Constitution, Articles II and VI, regarding the licensing of bishops to serve in jurisdictions other than their own, and concerning boundary changes in dioceses.

MINISTRY

Retirement Age: 72

Unless some changes are made in Canon 45, Section 8, all priests and deacons who reach the age of 72 after January 1, 1957, will have to resign their charges when reaching that birthday. For on October 6th the House of Deputies adopted that new section of Canon 45, and voted to amend Canon 46: 1 to make it consistent. The Bishops concurred on October 7th. They had rejected a similar proposal three years ago.

Canon 45 is "Of Ministers and Their Duties," Canon 46 is "Of the Dissolution of the Pastoral Relation."

In spite of the question by one clerical

deputy, "How can such a canon be enforced?" the amendment was adopted by a large majority.

The amendment to the canon took the place of a resolution on the subject passed earlier in the session.

Pastoral Relation Canon Stands

Much to the surprise of most members of the House of Deputies, what has come to be known informally as "the Melish case" was quickly disposed of early in the October 4th session.

An amendment which would have drastically altered Canon 46, "Of the Dissolution of the Pastoral Relation," had been proposed, and was reported on unfavorably by the House Committee on Canons. Without debate the report of the committee was adopted. The committee report was presented by the Rev. Donald H. Wattley of Louisiana in the stead of Col. Jackson Dykman, chairman of the committee. Col. Dykman had taken no part in the deliberations of the committee on this subject, it was said by members of the House.

This was because Colonel Dykman as chancellor of the diocese of Long Island counseled his bishop in the ouster proceedings against the Rev. J. Howard Melish and his son, the Rev. William H. Melish from Holy Trinity Parish, Brooklyn. The proposals to change the canon were directed toward contentions raised by the Melishes, although their names were not mentioned on the House floor.

The House also rejected a proposal regarding petitions to dissolve the pastoral relationship on the grounds that Convention is not a body to interpret the canons. Also voted down was a canonical amendment to provide for special parish meetings when dissolution of the pastoral relationship is in question.

The Rev. William Howard Melish, whose extra-parochial activities were the original cause of the controversy that caused his father and employer, the Rev. John Howard Melish, to be retired from the rectorship of Holy Trinity, Brooklyn, was frequently to be seen in the press-room during the early days of the Convention.

A deputy from Massachusetts took the floor to deny that the Massachusetts deputation was sponsor of the so-called "Melish amendments." It was disclosed that they came into the House under sponsorship of a "Rev. Mr. Day" and House officials assumed they came from the Rev. Gardiner M. Day of Cambridge, Mass.

At that point the Very Rev. John W. Day of Topeka, Kansas, reminded the House that not all the Days reside in Massachusetts. He said he was the author of the proposed changes.

NAME OF CHURCH

No Action

Memorials from several dioceses as well as resolutions by individual members of the Convention asking for a change in the name of the Church were referred by joint resolution of the two Houses to the standing Liturgical Commission.

PRAYER BOOK

"Studies" Approved; May Lead to Future Revision

Churchpeople can expect to learn a great deal about possible changes in the Prayer Book during the next few years, for General Convention voted to provide \$2,000 to underwrite the publication of a series of Prayer Book Studies prepared by the Standing Liturgical Commission.

The proposal was debated and adopted by the House of Deputies on October 6th. Opposition to the grant stemmed from the desire for economy and from doubt that the publication of such studies would serve a good purpose. In many quarters, it became evident, there is strong resistance to the idea of Prayer Book revision.

In asking for the appropriation the Standing Liturgical Commission acted upon the belief that there is much closer agreement than is generally realized between various schools of thought in the Church as to what changes in the Prayer Book are desirable. The Commission expressed the opinion that the Prayer Book Studies would facilitate a systematic and intelligent treatment of the whole subject.

Acting upon a resolution offered by the diocese of Washington, the House of Deputies voted to ask diocesan conventions to express an opinion on the need for Prayer Book revision, and to report to the Standing Liturgical Commission.

Mass Meeting Celebrates 400th Anniversary

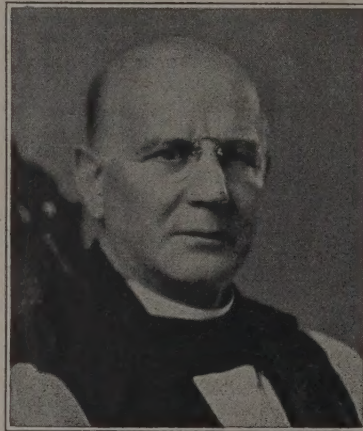
Speaking to a congregation that crowded Grace Cathedral to capacity, with dozens standing and hundreds milling around the doors, Bishop Oldham of Albany spoke on the objectives of the Reformers who, four hundred years ago, produced the first Book of Common Prayer in the English language, and on their significance for us today.

"Their aim," he said, "was threefold—first a return to the primitive Church and the Bible; second, simplification; and third, a service which would enable man to worship God intelligently in his own tongue."

Bishop Oldham pointed out that, at the same time, the Bible was translated

into English by Tyndale, so that in this era, for the first time, it became possible for the ordinary folk to worship God in language that they understood, and to have the Holy Scriptures available for their own study.

"Unlike the Reformation on the continent, there was no thought in England of starting a new Church," he said. The production of the first Book of Common Prayer was a reform, not a revolution. Retaining the ancient creeds, the Apostolic Succession, the sacraments, and much of ancient ceremonial and vestments, the Anglican Church represents a reformed Catholicism, and not a novel innovation. While the English Reformers eliminated many complicated and



BISHOP OLDHAM: "... to give the people full participation in worship, the Prayer Book was designed."

superstitious usages, they preserved all the essentials of the Church of the Fathers.

Speaking of the significance of the English Reformation today, the Bishop said we should consider our use of it and our loyalty to it. We should use it, corporately and privately, more often and more thoroughly.

MUMBLING DEPLORED

The Bishop deplored the practice of inaudible and half-hearted responses from the laity, and the usurpation of the right of worship in song and act by the professional musicians of the choir. "The Prayer Book was designed," he said, "to give the people full participation in worship."

In urging loyalty and fidelity to the Prayer Book, the Bishop criticized the practice of turning the opening and closing devotions of the choir, meant to be private devotions, into chanting or speaking loud enough for the congregation to hear, as if they were a part of

the liturgy. This practice was described by Bishop Oldham as one of the very evils of the middle ages which the English Reformers set out to cure.

"Another equally great abuse is that of subtraction—the omission of various portions of the service either to accord with the individual's wishes or to save time," he said. "From all subversive and confusing additions and from all unwarranted and schismatic omissions, Good Lord deliver us," the Bishop said, in concluding this portion of his address.

Bishop Oldham concluded with a plea for conservative and careful attitudes in the matter of revisions of our liturgy. "Let us have no individual tampering with the Prayer Book. No Roman Catholic or Orthodox priest would think of making any unauthorized changes in his Liturgy. Cannot we show similar respect to our own formularies?" he asked.

The Very Rev. John W. Suter, the dean of the Cathedral of St. Peter and St. Paul, Washington, D. C., and the custodian of the Book of Common Prayer, spoke of desirable revisions that might be made in our Prayer Book.

ANCHORING A BUOY

Dean Suter suggested the inclusion of references to modern problems in specific, concrete terms, as a desirable revision. Concrete problems, such as labor tensions, racial antagonisms, unconquered diseases, such as polio, alcoholism, movies, etc., might well be named specifically, to make more vivid and real our supplications. The Prayer Book, he pointed out, speaks mostly, in abstract terms, such as goodness, truth, faith.

"Anything that bulks large in American life, anything that cuts deep, ought to be mentioned," he said.

"I would not delete such great words as courage, purity, and love," said the Dean, "but on other pages of the Book I would explain them explicitly, calling a spade a spade."

Turning to the subject of style, the Dean pointed out the repeated use of abstractions in the collects, as opposed to the vivid imagery of the language of the Bible. As an improvement he mentioned Cardinal Newman's prayer, adopted in 1928, with its "shadows lengthen . . . fever of life . . . safe lodging at the last."

"What is needed, it seems to me, is a new boldness, a freshness, a hard look at the facts of American life, and the determination to write a number of new pages which may enrich and stimulate the worshipping habits of the people of God in an age of confusion. My plea is, not to throw the chart away, but here and there in choppy seas of modern life to anchor a buoy; hard, specific, even brightly painted, so that an ancient mariner, pointing, may say to his son or grandson, 'Look there! That's what we mean!'"

HOLY COMMUNION

Intinction Given

Limited Approval

The administration of the Holy Communion by intinction* was given limited approval by the General Convention at its San Francisco meeting, in a resolution based upon the findings of the Lambeth Conference. The practice is permitted only when authorized by the diocesan bishop, who is required to specify the manner in which it is to be done.

The Lambeth resolution, quoted in the action of General Convention, declares Communion in Both Kinds, with the common chalice, to be the normal method of administration.

The resolution was presented to the Bishops by the Special Committee on Intinction, appointed by the Presiding Bishop, through its secretary, Bishop Bayne of Olympia:

"Whereas, the Lambeth Conference of 1948, to which had been referred from this Church the question of permitting the administration of the Holy Communion by the method of intinction, passed the following resolution, viz.,

"The Conference affirms that the giving of Communion in both kinds is according to the example and precept of our Lord, was the practice of the whole Catholic Church for 12 centuries, has remained the practice of the Orthodox Churches, and has been universally upheld by the teaching and practice of the Anglican Communion since the Reformation,

"The Conference holds that administration from a common chalice, being scriptural and having a symbolic meaning of great value, should continue to be the normal method of administration in the Anglican Communion; but is of opinion that there is no objection to administration of both kinds by the method of intinction where conditions require it, and that any part of the Anglican Communion by provincial regulation according to its own constitutional procedure has liberty to sanction administration by intinction as an optional alternative to the traditional method, and that the methods of intinction to be adopted or permitted should not be left to the discretion of individual priests."

"Therefore, be it resolved, the House of Deputies concurring, that the above be affirmed as the teaching of this Church, and

"Be it further resolved, the House of Deputies concurring, that a bishop having jurisdiction may authorize intinction as an alternate method of administration, provided, however, that the chalice shall in no case be withheld from any communicant of this Church who desires to receive in the manner now provided by the Prayer Book, and

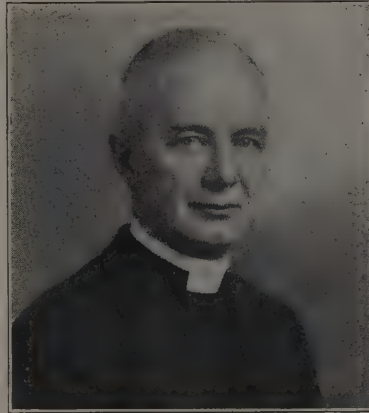
"Be it further resolved, the House of Deputies concurring, that the Standing Liturgical Commission be, and hereby is, di-

rected to prepare and issue instructions concerning methods of intinction, and to report to the General Convention of 1952 on the practice of intinction."

HOUSE OF DEPUTIES

More lay delegations than clerical voted for administration of the Holy Communion by intinction as the House of Deputies on October 6th considered a joint resolution which will permit bishops to authorize that method within their dioceses. The vote by orders, asked for by the delegation from South Florida was: clerical, 44 yea, 26 no, 10 divided; lay, 50 yea, 22 $\frac{3}{4}$ no, 4 divided.

Eighteen dioceses and one missionary district had delegations that disagreed



DEAN SUTER: Asserted intinction involves no radical change from tradition.

as between clerical and lay. One diocese cast divided votes in both orders.

In presenting the resolution of the House of Bishops, the Rev. T. O. Wedel of Washington reminded the Deputies that in two previous General Conventions they had passed resolutions favoring intinction, but that both times the Bishops had failed to concur, waiting for an opinion on the subject at Lambeth Conference. In the resolutions quoted in the preamble of the Bishops' resolution are the Lambeth answers, implying disapproval of Communion in one kind and seeing no objection to intinction "where conditions require." As chairman of the Committee on the Prayer Book, Canon Wedel reported that the committee by majority decision recommends concurrence in the permissive resolution.

The Rev. Samuel H. Edsall of Rochester, a minority member of the committee, asked non-concurrence because he regards the Lambeth resolutions as ambiguous.

The Rev. Don Frank Fenn of Maryland offered an amendment, substituting for the Bishops' resolution a commitment of the whole question to the Standing

Liturgical Commission for study and report in 1952. Dr. Fenn argued that the question is on a constitutional level and should be dealt with accordingly. When put to a vote later, the amendment was defeated.

Dean John W. Suter of Washington cited Prayer Book rubrics and Scripture in support of his contention that intinction involves no more radical change from tradition than did the substitution of wafers for a whole loaf of bread in the service.

An amendment offered by the Rev. David Yates of North Carolina, to insert the words "where conditions require" in the enabling resolution was lost.

Concurrence was voted by the House.

Deputies Reject Bishops'

Proposal for Lay Administration

Lay administration of the chalice in Holy Communion, defeated by the narrow margin of 8 $\frac{1}{2}$ votes in the clerical order in the Convention of 1946, was decisively rejected by the House of Deputies at the 1949 Convention in San Francisco. Adopted by the House of Bishops by a two-to-one majority on September 30th [L. C., October 9th], it was advocated by the Joint Commission on the Perpetual Diaconate and the Ministry of Laymen as a means of expediting the service on days when a large number of people receive Holy Communion.

It was the laymen who led the vote this year against concurrence with the House of Bishops' amendment to Canon 50, which would permit a bishop to license a layreader to assist a priest by administering the chalice in Holy Communion.

The question came before the Deputies on the last day of Convention and the men were tired and anxious to get home. Although debate was hurried, it was not at all acrimonious.

The Committee on the Prayer Book reported unfavorably on the amendment to the canon, largely because of the "understanding" concerning the definition of a minister appended to the amendment proposed. The Committee declared that there was no time left for a conference on the matter between representatives of the two Houses.

The Rev. Burke Rivers of Bethlehem pointed out that the amendment would provide assistance to clergy, and would release assistant priests for services in places now without their ministrations. The Rev. George L. Evans of Kansas declared that his parishioners are unalterably opposed to the proposition. The Rev. Robert A. Magill of Southwestern Virginia stated that the amendment is of greatest help to medium-size parishes.

Before voting began there was considerable confusion as several deputations

*Intinction is the practice of receiving the Holy Communion in both kinds together by means of dipping the Host into the Chalice.

called for a vote by orders, and then some withdrew their request. The request by South Carolina was not withdrawn. The tally of clerical votes was: 18½ yea, 52¾ no, 5 divided. Lay: 16 yea, 56¼ no, 5 divided.

ANGLICANISM

Lambeth Explanation

Bishop Gray, Coadjutor of Connecticut, appeared before the House of Deputies, October 3d, to explain three proposals which were to be referred to the House by the Bishops, embodying resolutions adopted in the Lambeth Conference of 1948. The resolutions, he said, deal with three weaknesses in the Church.

1. A council on missionary strategy for the Anglican Communion is proposed; it will be like a joint chiefs of staff, said Bishop Gray.

2. Plans are being made to set up a

college for the training of clergy from all parts of the Anglican Communion, for mutual understanding. St. Augustine's College, Canterbury, has offered

Simplification

Several deputies in a taxi were discussing the complexities of Convention procedure when the driver intervened to say:

"You ought to simplify matters like us. We have an Italian boss who tells us what to do. No conventions, no arguments; it's much simpler."

the use of its facilities and endowment, but the sum of 3,000 pounds will be needed from this Church and from the Church of England.

3. A Pan-Anglican Congress of clergy and laity is proposed, and two American dioceses have already extended invitations.

The three Lambeth resolutions were concurred in, although the Deputies as-

serted an old policy when they amended the resolution on the Pan-Anglican Congress by removing a provision that a joint committee be permitted to add to its numbers.

UNITY

Joint Commission on Ecumenical Relations

The Joint Commission on Faith and Order brought in the resolutions in regard to the proposed Joint Commission on Ecumenical Relations. These asked (1) that such a Commission consist of seven bishops, seven presbyters, and seven lay persons, "which shall coöperate on behalf of this Church with the World Council of Churches . . . and with the Federal Council of the Churches of Christ in America"; (2) that this Commission "shall have responsibility for suggesting to the Presiding Bishop the names of persons to serve as representatives



HIGH AND CRAZY, BROAD AND HAZY, LOW AND LAZY, ALL ONE BODY WE, MARVELOUS P.E.

EUCCHARISTIC CONGRESS IN SAN FRANCISCO: A somewhat imaginative interpretation by Wilson Walker, artist who designed the Convention seal. Mr. Walker is a communicant of the Church of Advent.

from this Church to these bodies . . . and that the Presiding Bishop shall nominate to General Convention, or to the National Council, if earlier action is necessary, the requisite number of representatives to fill the places assigned to this Church"; (3) that the "sum of \$6,000 per annum for the years 1950, 1951, and 1952 be included in the budget of General Convention for the expenses of this Commission."

Bishop Dun of Washington, moving concurrence, said:

"I should like to say that this Church has a deep and abiding responsibility for the World Council of Churches."

The Presiding Bishop expressed his awareness of the financial aspect of this responsibility, saying:

"It is a matter of very great concern to me. We are asked to give \$28,000. In the Budget we have changed the name of World Relief to 'World Relief and Inter-Church Cooperation.' We can reach our goal only if it is spread over the whole Church. We need a campaign of education on the World Council and the Federal Council. If we put our share in the Budget it will be balanced in February [when the Budget is balanced by the National Council] against the needs of our own Church program."

Bishop Hobson of Southern Ohio made a practical suggestion:

"We should have some sort of gentlemen's agreement, that each one of us here should carry some part of the responsibility. In Southern Ohio, we put it in the diocesan budget. It was a small sum of only \$100; but it did place us in a better position to urge the parishes to put it in their budgets."

The Presiding Bishop spoke further of his anxiety in the matter, saying:

"We are short of our \$28,000, which we are bound to pay. It is a debt of honor. I don't think it should be left on my doorstep. If everyone helped, it would mean only an infinitesimal amount from each one."

The joint Commission on Ecumenical Relations was immediately put to use. The House of Deputies informed the House of Bishops that it had passed the following resolution:

"Resolved, the House of Bishops concurring, that all matters of an ecumenical nature, especially those referred from the First Assembly of the World Council of Churches, for which we have joint responsibility, be referred to the Joint Commission on Ecumenical Relations, with specific instructions to see that the Church is kept informed as to progress in this field, especially at the grass roots level, and that it be held responsible for maintaining and furthering close fellowship and cooperation with the above agencies."

The House of Bishops concurred with a unanimous vote.

MATRIMONY

No Substantial Change

The differences between nullity and divorce were thoroughly outlined and discussed in the House of Deputies, October 6th, as changes in the Church's law regarding matrimony were being considered. A series of changes in the Canons, 17 and 18, adopted three years ago after many years of debate, had been made by the House of Bishops [L. C., October 9th], and awaited concurrence by the House of Deputies.

The net result is: Canon 17, "Of the Solemnization of Holy Matrimony," now contains the requirement that the parties to a marriage sign a statement declaring their intention to make their marriage lifelong; and a new section has been added declaring that no member of this Church shall marry contrary to the laws of the Church.

Canon 18, "Of Regulations Respecting Holy Matrimony," has been changed, but not to the extent sought by the House of Bishops. Section 2 (a) has been clarified—and the Deputies made a couple of additional changes for clarification—so that confusion between cases is removed. An attempt to distinguish between interlocutory decrees and other decrees in divorce cases was defeated.

Most of the debate was concerned with section 2 (b) of Canon 18, which deals with the procedure in judging whether a person may be married again after the dissolution of a former marriage. The bishops had presented certain amendments but they were rejected, and the

Last Gasp

At the end of the Convention, while the House of Deputies was awaiting final messages from the House of Bishops, one deputy moved that members be permitted to smoke. Another instantly seized the microphone to say: "On behalf of the entire clerical and lay delegation from Eastern Begonia, I demand a vote by dioceses and orders!"

final action of the Deputies was to leave that section as it has stood since 1946.

An amendment to section 2 (d) was concurred in, whereby the judgment of a bishop may not be used as a basis for remarriage in another diocese but must be referred to the bishop of the diocese in which a marriage is to take place.

The Deputies rejected the plan of Mr. Spencer Ervin of Pennsylvania to revise Canons 17 and 18 completely for the purpose of upholding only the principle of nullity. Another amendment with the same purpose, offered by the Rev. Edward Guerry of South Carolina, was defeated. Mr. Clifford P. Morehouse

withdrew an amendment he had offered to prevent *ex parte* proceedings in rendering a judgment as to marital status.

The House of Deputies passed a resolution, and sent it to the Bishops, to set up a Joint Commission on Holy Matrimony which should study the whole matter and report three years hence. The suggestion that four women serve, appointed from the Woman's Auxiliary, was defeated.

During the debate on Canon 18:2 (b) Mr. Jackson Dykman of Long Island, chairman of the Committee on Canons, explained the principles of nullity and of absolute divorce, in answer to a request from the floor.

Divorce, he explained, is granted for causes arising after marriage; nullity is declared for impediments existing at the time of the marriage. The Anglican Communion has been the most conservative of all historic Churches in holding to the principle of nullity. The present canon lets a bishop declare a marriage null by inferring that impediments did exist.

Mr. Robert T. McCracken, chancellor of the diocese of Pennsylvania, stated that an investigation made some time ago showed that 60% of the diocesan chancellors interpret Canon 18 in terms of nullity. Mr. Paul F. Good, Nebraska diocesan chancellor, declared that the proposed amendment to Canon 18:2 (b) would authorize the principle of divorce. Mr. David R. Bronson seemed to forecast the opinion of the House as he concluded debate with a statement that he regretted all proposed changes in the Canon because it had been in use but three years and had not been thoroughly tested.

New section 5 of Canon 17:

"No minister of this Church shall solemnize the marriage of any person who has been the husband or wife of any other person then living whose marriage has been annulled or dissolved by the Civil Court, except as hereinafter in these Canons provided; nor shall any member of this Church enter upon a marriage when either of the contracting parties has been the husband or the wife of any other person then living whose marriage has been annulled or dissolved by a Civil Court, except as hereinafter in these Canons provided."

New section 2 (a) of Canon 18 (amended):

"Any person being a member of this Church in good standing whose marriage has been annulled or dissolved by a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which such person is canonically resident for a judgment as to his or her marital status in the eyes of the Church. And any person being a member of this Church in good standing who desires to marry a non-member of this Church whose previous marriage has been dissolved or annulled by

a civil court of competent jurisdiction may apply to the Bishop or Ecclesiastical Authority of the Diocese or Missionary District in which he or she is canonically resident, for permission to be married by a Minister of this Church, provided in both cases that the judgment of the civil court has become final and that at least one year shall have elapsed from the date that the decree became final. Such application should be made at least thirty days before a contemplated marriage."

A proposal by the Committee of the House of Bishops on Marriage that the clergy be directed by canon to give instruction on the importance of family life and to make the family a basic unit of their work was adopted by the House of Bishops but rejected by the House of Deputies on October 4th as not a suitable subject of Church law.

Also rejected was a proposal by the Bishops that the secretary memorialize the 1952 General Convention to ask the press, radio, and movies to publicize good rather than "easy" marriage standards.

DEPUTIES

A Woman Is Not a Layman

Immediately after voting down a proposed amendment that would have changed "laymen," in Article I of the constitution, to "lay person," the House of Deputies passed a resolution to set up a Joint Commission to study the place of women in the Church and to report in 1952. The Commission is to consist of three bishops, three presbyters, three laymen, and three members of the Woman's Auxiliary. The Bishops concurred.

Debate on the constitutional change was the chief item of business on the afternoon of October 3d. Early in the

debate it was voted to add a provision stipulating that not more than one woman might represent any diocese or missionary district. Before the question was finally voted upon a motion to remove that provision was lost on a vote of 272 to 300 individual votes.

Debate on the proposed amendment to Article I of the Constitution was led by Mr. Stoughton Bell of Massachusetts in favor of the amendment, and the Rev. Wm. P. Barnds of Nebraska in opposition. Dr. Barnds asked that consideration be serious and not sentimental, and stated that it is not a question of giving women recognition, for in that case it would be reasonable to ask that acolytes, young people, Church school teachers, be similarly recognized.

The Very Rev. John W. Suter of Washington declared that the Church is a "two-sex society," therefore both sexes should be represented in General Convention.

The Rev. A. B. Clarkson of Georgia said that women are doing their job in the Church, and the men need to do theirs, and each group has its particular work to do.

Dr. Spencer Miller of Newark cited various authorities to show that "layman" includes women. He stated that 29 dioceses have women in diocesan convention. There are women in Congress.

The Rev. J. W. Kennedy of Lexington praised the work of women on vestries and in diocesan conventions. The Rev. Wm. H. Brady of Springfield called the proposed amendment discriminatory against women by limiting their number and warned that the House might soon contain only "old ladies and plush-bottomed acolytes."

SHEEP AND GOATS

The Rev. J. E. Large declared that for too long the Church has acted as though men and women are sheep and goats, and concluded that the "women have been the goats long enough." The Rev. John P. Craine of Olympia stated that in Olympia a woman deputy had been elected because she was the best person they could send to Convention; and added that the interest of the men has not lagged because women serve in diocesan convention.

The Rev. T. O. Wedel of Washington pointed out that as it is now women may devote their attention exclusively to the Woman's Auxiliary and make it a parallel and "tangential" body, thus promoting disunity in the Church. The Rev. H. C. Gosnell of West Texas said that since two-thirds of the dioceses do not admit women to diocesan convention it is not "the mind of the Church" to have them serve in Convention.

The Rev. M. M. Warren of Atlanta expressed doubt that men will cease to



FR. GOSNELL: "The mind of the Church" is masculine in gender.

carry their share of the work if women are in Convention, and cited his parish experience. Gen. W. F. Daugherty of Olympia declared that the Constitution is 160 years old, and times have changed.

Mr. D. T. Bryan of Virginia, opposing the amendment, suggested that deaconesses might be voted into diocesan Convention in the clerical order. Mr. Philip Adams of California said that a woman serves on the Standing Committee in that diocese; he favored letting dioceses have permission to send women to General Convention.

UNOFFICIAL ASSEMBLY

Mr. Spencer Ervin of Pennsylvania stated that in the Church women have never sat in synods, and in England only serve in the unofficial Assembly.

The diocese of Atlanta deputation called for a vote by orders. The tally was: clerical order: yes, 28½; no, 35½; divided, 16. Lay order: yes, 24¾; no, 46¼; divided, 7.

Divided Votes

An amendment to the constitution which would have permitted the counting of divided votes by orders—"half and half," as it were—was defeated by the Deputies after they had spent most of the morning of October 3d debating the matter. Three years ago General Convention had passed the first reading of the proposed amendment.

As the Constitution, Article I, stands when votes are cast by diocesan units, by orders, a majority of the votes must be in the affirmative to carry. The clergy of each diocese cast one vote, the laity cast one. Missionary districts cast ¼ vote in each category. But if the four deputies either clerical or lay, vote two and two



DR. KENNEDY: Praised the work of women vestrymen.



THE REV. C. W. LOWRY: *Disenfranchisement for some deputies is the result of not counting divided votes.*

the vote is divided evenly, and cast "divided." In effect, such a vote amounts to a negative vote, since it is counted among the total cast, but is not affirmative. Proponents of the amendment desired to have a divided vote counted $\frac{1}{2}$ affirmative, $\frac{1}{2}$ negative.

In the course of the debate nine men spoke for the amendment, nine against. Mr. James Garfield of Massachusetts declared that the amendment would prevent the "politicking" of trying to get motions so worded that negative votes would obtain what is desired. The Rev. Charles G. Leavell of Western North Carolina declared that minorities are protected sufficiently to allow the amendment. The Rev. Charles W. Lowry of Washington stated that the present arrangement disenfranchises some deputies. Mr. Philip Adams of California called the constitutional provision "whimsical."

Mr. John Nicholas Brown of Rhode Island pointed out that the amendment is undesirable because it is concerned with the votes of individuals, while the purpose of the Constitution is to provide for votes by dioceses. Mr. Thomas F. Cadwalader of Maryland declared that a divided vote indicates that the diocese is divided on a given matter, and therefore its vote should be negative. Mr. Anson McCook of Connecticut presented a similar point of view.

The vote on the amendment, by orders, was in the clerical order: yes, $35\frac{3}{4}$; no, $34\frac{1}{4}$; divided, 8. In the lay order: yes, 35; no, $34\frac{1}{4}$; divided, 9.

In 24 dioceses and three missionary districts the two orders were of conflicting opinion. In two dioceses both clerical and lay votes were divided.

PUBLIC AFFAIRS

Reconciliation With Russia

Both Houses concurred in urging the Federal government to continue efforts toward reconciliation with Russia. The resolution, presented first in the House of Bishops, by Bishop Scarlett of Missouri, chairman of the Joint Committee on National and International Affairs, reads:

"In the hope that a real and lasting reconciliation with the Soviet Union may be effected, we call upon the Church to labor toward this end. We call upon our Government to make ceaseless efforts, through statesmanlike negotiations, to effect a real and lasting reconciliation with the Soviet Union. We recognize that, however vast the difficulty of achieving such reconciliation, war between our two countries would be a catastrophe of limitless proportions to the whole world.

"We believe that there is no reason why nations with different ideologies cannot live together in the same world, provided they do not try to force their own system on other peoples."

The House of Deputies appended a paragraph commending the State Department for patient and persistent efforts to date.

World Government

General Convention adopted a strongly worded resolution [see text, L. C., October 9th] calling for the expansion of the United Nations into a world government with limited powers.

The resolution was presented first in the House of Deputies. When it came to the House of Bishops for concurrence, Bishop Scarlett of Missouri, reporting for the Joint Committee on National and International Affairs, said:

"We think this is a pretty good resolution. I move concurrence."

Concurrence was unanimously voted.

Internationalization of Jerusalem Urged

Internationalization of Jerusalem was recommended by the House of Bishops as the nearest approach to a just recognition of the claims of Moslem, Jew, and Christian. The resolution was adopted by the House after it had heard the Rev. Walter C. Klein, canon residentiary of St. George's Cathedral, Jerusalem, speak on conditions in the Holy Land.

The Deputies concurred.

The resolution:

"Mindful both of the unique character of Jerusalem among the cities of the world and of the conflicting interests that spring from its history (in which many nations and three of the principal religions of mankind have played significant roles), this

House advocates the internationalization of the Holy City and its environs as the nearest approach to a just recognition of the claims of Moslem, Jew, and Christian. The House holds that force has now made its full contribution to the abiding settlement in Palestine and respectfully recommends to the United Nations that they apply their immense moral power, without further delay, not only to the permanent relief of the hundreds of thousands rendered destitute by the Palestine war but also to the fixation of boundaries, under international guarantee, as an indispensable preliminary to the restoration of economic life and the eventual improvement of the country."

UN Declaration of Human Rights Approved By Both Houses

The House of Bishops adopted, September 29th, a resolution approving the United Nations Declaration of Human Rights as containing the basic principles upon which alone the security of the peoples of the world can be achieved. The House of Deputies concurred.

The resolution, in eight parts, was presented by Bishop Scarlett of Missouri, representing the Joint Commission on Social Reconstruction, of which he is chairman. It was referred to the Joint Committee on National and International Affairs. Bishop Scarlett, bringing it in again, reminded the House that it was the same resolution. It was adopted.

The full text of the resolution follows:

"Resolved, the House of Deputies concurring, that this convention:

"(1) Recognizes in the United Nations Declaration of Human Rights a statement of principles through which people of all religions and all faiths can give expression to their highest aspirations.

"(2) Urges every congregation in the



BISHOP SCARLETT: *Action on public affairs had a Scarlett tinge.*

Episcopal Church to set aside a period for consideration of this Declaration in relation to the community in which it is located, so that the members of each church can determine what changes they may usefully undertake to fulfill its objectives in their own lives and in their church organizations.

"(3) Directs the Department of Christian Social Relations of the National Council to prepare materials for the study of the Declaration by groups within this Church.

"(4) Expresses its belief that the security of the United States, along with that of other countries, can be achieved only as everyone, everywhere in the world, is assured the basic human rights set forth in the Declaration.

"(5) To this end, urges the prompt completion of the draft Covenant on Human Rights, so that nations may bind themselves to mutual observance of the basic civil rights defined in this document.

"(6) Looks forward to the development of further international conventions and agreements in the field of human rights, and urges that the United States continue its efforts in this field.

"(7) Expresses also its support of the International Convention for the Prevention and Punishment of the Crime of Genocide, and urges its immediate approval by the United States Senate and its ratification by the President.

"(8) Directs that a copy of this resolution be sent the President of the United States, the Secretary of State, and also to the chairman of the United Nations Commission of Human Rights.

No Support for

Conscientious Objectors

A resolution requesting amnesty for conscientious objectors, to the current selective service program, adopted by the House of Bishops, was not concurred in by the House of Deputies on the last day of the 1949 session. This was a reversal of 1946 action, which asked amnesty for wartime conscientious objectors.

The resolution had been submitted to the Committee on National and International Affairs but did not originate with it. Bishop Scarlett of Missouri, chairman of the Commission, explained:

"This resolution asks amnesty for two classes of conscientious objectors. The first are those who refused to fight, but who were willing to register and to serve their country in other ways, at the sacrifice of their lives—as for instance, in ambulance work. We would recommend asking amnesty of the Government for these men. There is another group, for whom we would not recommend asking amnesty. These are the men who have refused to register in 1948.

"A telegram from the American Friends Service Committee [sent to Spencer Miller, Jr.] states that so far 82 have been arrested for refusing to register; that 55 have been sentenced, of whom 38 are Friends [Quakers]. The telegram states further that over 90 per cent acted from what they believed to be Divine guidance, and that some of them are World War II

veterans. We appreciate these facts; but we still think that these men should have registered, since such registration does not involve fighting, conscientious objectors being assigned to non-combat service of a humane nature. The Commission, therefore moves amnesty for the first group but not for the second. We feel tremendous sympathy with those men who refuse to bear arms, but not with those who refused simply to register in 1948."

Bishop Lawrence of Western Massachusetts, when the motion had been made and seconded, said:

"It is a difficult thing to say what is allowable for conscience' sake. The 82 men who refused to register did it for conscience' sake. Fifty-five of them have been put in jail. I do not agree with them;



BISHOP LAWRENCE: *From the Bishops, both; from the Deputies, neither.*

I think they should have registered; but I stand for freedom of conscience for them. They should have amnesty as well as the others."

Hesitation was apparent, but finally the opinion that both were moved by conscience prevailed among the Bishops.

EDUCATION

Released Time Upheld

While affirming the American tradition of separation of Church and State, the House of Deputies, October 7th, by resolution declared that such a tradition does not preclude, but rather, encourages religious instruction on a voluntary basis in public schools.

The Rev. Charles W. Lowry of Chevy Chase, Md., in offering the resolution declared that the fairly recent decision of Supreme Court on a case from Illinois is a possible portent of secularism in

a demonic form. He added that the American way is between the extremes of the confessional state with an established Church and the society in which Church is so separated as to be merely tolerated.

Aid to Education

Federal and state funds should not be granted to private schools, whether secular or parochial, it was recommended by the House of Bishops. The Deputies concurred on October 5th.

It was the mind of the Convention that private schools should be supported by private funds or by their several religious organizations, since the state supplies public schools, in which every child may receive an education free of any charge. The resolution was unanimously adopted.

Department's History and Hopes Described at Dinner

That many at General Convention are keenly interested in the National Council's program of Christian Education was indicated by attendance at the dinner meeting sponsored by the Department of Christian Education Thursday night, September 29th. There were 752 present.

Bishop Dun of Washington, chairman of the Department, was toastmaster. Before introducing the first speaker he paid tribute to the department staff, especially the Rev. Dr. John Heuss, secretary, and the Rev. V. O. Ward, director of editorial work.

Presiding Bishop Sherrill was guest of honor and first speaker. He said that he had had a "lift" in the midst of pressing Convention duties by receiving a clipping, probably from the New Orleans *Times-Picayune*, describing the opening service of the Convention and concluding with the statement that the Presiding Bishop is "the Rt. Rev. Henry Knox Spellman, of Boston."

The Bishop expressed his confidence in the program of the Department of Christian Education, and called on his hearers to be realistic, to be on fire to support the work and to win the help of others, though it takes hard work.

The Rev. Canon T. O. Wedel, warden of the College of Preachers, spoke next on his work with the Department in a training program for the clergy. He declared that the clergy need help in carrying out religious education, especially in the face of the current secular philosophy which is man-centered.

Mrs. Alfred M. Chapman, member of the Executive Board of the Woman's Auxiliary, and of the National Council, spoke as a member of the Department's committee on adult education. She pointed out that Christian home life is an

important part of parish life. Therefore the Department is working to link the family to the parish educational program. "The Church plus the home equals Christian education."

Bishop Whittemore of Western Michigan, chairman of the editorial board, was described by Bishop Dun as the "gadfly" who had spurred the Church to action in Christian education. Bishop Whittemore said that the Episcopal Church won't die for lack of a Christian education program, but that it does need to be converted to a program, for Christian education is basic to parish life, to missionary work, to the life of the spirit. He then outlined the history of the Department. Until 1912 there was only the Domestic and Foreign Missionary Society as a central organization in the Church, but in that year the Commission on Religious Education was formed, with the Rev. William E. Gardner at the head. It was he who set up the Christian Nurture lesson series, the first approved curriculum in the Church. In 1919 a Department of Religious Education was set up in the new National Council, and 55% of the Church schools were using Christian Nurture.

The Rev. John W. Suter as head of the Department stressed adequate teacher training. His successor, the Rev. D. A. McGregor, emphasized the provision of Christian experience for children.

On this history, Bishop Whittemore said, the Department builds its program. During the past decade the early impetus died down, probably due largely to the depression years. But in 1945 the leaders in the Church realized the ignorance of the people and the question was asked, "What do we think a Churchman ought to know?" In 1946, General Convention restored the departmental status of Christian education in National Council. A curriculum was called for. The Rev. John Heuss was appointed executive secretary. Work on a curriculum has been undertaken, and its development may bring about a higher degree of unity within the Church.

A teacher training program is planned, and Bishop Whittemore believes that a "teaching order," made up of specially trained teachers who could be "top sergeants" in parish educational programs, is desirable. He concluded with an appeal to his hearers to go home and enlist the interest and support of all who can be reached.

Convention Action

Both Houses adopted resolutions praising Dr. Heuss and his co-workers. Most convincing accolade, however, was the increase of the Christian Education Department's Budget from \$124,352 to \$341,500—some 275%.

NEXT CONVENTION

Boston Chosen

Boston, Mass., has been chosen as the place of the next General Convention by resolution of the two Houses. El Paso, Texas, will be the place of the interim meeting of the House of Bishops.

Only twice before has Boston been host to General Convention—in 1877, and again in 1904, three years after the San Francisco Convention of 1901. When Convention gets to the west coast it appears to rebound to the other geographical extreme.

The Boston Convention is scheduled to begin on the second Monday in Sep-



DR. HEUSS: Praise was made convincing by a 275% increase for Christian education.

tember, 1952 (September 8th), unless for good cause the day is changed to the third Monday. A proposal that the meeting be in June was defeated.

The Youth Convention had requested consideration of an earlier date than that of this year's Convention, because of the problem of attendance at school.

Structure and Organization to be Studied

The Joint Committee to Study Structure and Organization of General Convention reported October 7th to the House of Deputies. The Committee had received resolutions and memorials and other communications asking for or proposing the following: 1. That part of the cost of entertaining General Convention be borne by General Convention. 2. That representation in the House of Deputies be proportional. 3. That there be two deputies instead of four in each order

from each diocese. 4. That General Convention meet before school opens in the fall (from the Youth Convention). 5. That there be three deputies in each order from each diocese. 6. That General Convention employ a manager for General Convention. 7. That Joint Committees and Commissions present their reports by January 15th of a Convention year. 8. That committee organization be simplified. 9. That travel expense of deputies be equalized by Convention action. 10. That members of Joint Commissions be chosen so that they may meet conveniently. 11. That Houses convene at 10 AM, committees meet at 9 AM, and no other meetings be allowed to interfere.

The House then concurred with the Bishops in resolutions:

1. That all matters concerning structure and organization be referred to the Joint Committee, and that it report in 1952.

2. That the bishops are urged to bring such matters before diocesan conventions for comment and that the Joint Committee be informed of the results.

3. That both Committees on Dispatch of Business bring the Joint Committee's report in to the Houses early in the 1952 Convention. Deputies made slight amendments to the second and third resolutions.

YOUTH

Home With Renewed Fervor

Resolutions that endorsed ecumenicity, urged delegates to make the Church desirable for youth who are "unchurched," and voiced "sincere Christian approval of continued improvement in race relations in this country," were among 30 acted upon by delegates to the Episcopal National Youth Convention in Oakland, Calif., at their closing sessions on October 2d. The meeting was one of the associated activities of General Convention.

In addition to acting on the resolutions, which formulated their program for the next three years, the group chose four representatives to serve as members-at-large on the Church's National Youth Commission. Meeting annually, this group will gather next January, probably at the DuBose Conference Center in Monteagle, Tenn., to detail the first year's activities.

Chosen by the convention were Harold Wright, Boston, Mass.; Clarence W. Hayes, Colon, Panama Canal Zone; Connie Hunt, Augusta, Ga.; and Sally Hunter, Laramie, Wyo.

Passed by the convention in regard to the ecumenical movement:

Be it resolved that the National Youth Convention notify the House of Bishops and the House of Deputies of the General



PHILIP ZABRISKIE of Alexandria, Va., chairman of the Episcopal National Convention which met in Oakland, Calif.

Convention that it strongly endorses the movement for Church Unity, and

Be it further resolved that the young people of the Episcopal Church aid in this movement by joining in active coöperation with the United Christian Youth Movement, the Youth Department of the World Council of Churches, the United Student Christian Council in their efforts, and that Episcopal young people be urged to practice Christian fellowship with the youth and youth groups of other communions.

The convention sent its delegates home "with renewed fervor to make the Church desirable for youth who are 'un-churched'" and urged that all possible means of evangelism be used to invite "un-churched" youth to district meetings, youth rallies, and mass meetings.

Noting improvement made already in race relations in this country, the young people pointed to instances in national baseball, educational and cultural activities, and urged that the Church's Division of Youth continue to use every means at its disposal to improve race relations still more.

NAME CHANGE

The convention adopted a resolution changing its name to "Triennial Youth Convention." It urged that greater attention be paid to isolated missionary districts, and that young people seriously consider vocations in the Church.

One of the highlights of the four-day meeting was the address by the Presiding Bishop, who spoke on October 1st at the youth banquet held at the Scottish Rite Temple, Oakland.

Bishop Sherrill inspired the young people to accept wider responsibility for the support of the missionary and educa-

tional work of the Church and gave examples of Christian work being done in Japan, Liberia, and other parts of the world. Their response took the form of a resolution in the closing session urging Church youth to support wholeheartedly the Every Member Canvass.

Rehabilitation of Europe was brought into the October 2d session. Philip Zabriskie, Alexandria, Va., chairman of the sessions "favored a program of parish adoption by local churches of churches in need in foreign countries," and urged American support of European and Asiatic work camps and youth canteens through the United Movement of the Church's Youth.

Occupying the attention of delegates at the October 1st plenary session was a town-meeting type of discussion panel on the importance of the ecumenical movement as it affects Episcopalians everywhere.

Participating on the forum panel were Burt Honea, Ft. Worth, Tex., panel chairman; Mr. Zabriskie, Alexandria, Va., convention chairman; William Stringfellow, Northampton, Mass., chairman, United Student Christian Council; Scott Jones, Ripon College, Wis.; and the Rev. Jan Mirejovsky, Prague, Czechoslovakia, sec-

Rummage Sale

On Friday, October 7th, last day of General Convention, workmen erected a sign outside the San Francisco municipal auditorium saying "Rummage sale, 9 AM October 10th, Larkin Hall" (convening place of the House of Bishops).

retary for European Reconstruction for the Youth Department of the World Council of Churches.

First casual note of the convention was introduced at the close of the forum when an 18th Century Colonial town crier, complete with powdered wig and bell, rang the panel discussion to a close and invited the house to the next session.

ELECTIONS

National Council

Bishops elected to National Council are Bishops Block of California and Hobson of Southern Ohio. Both Houses concurred.

General Convention elected two priests and four laymen to six-year terms on the National Council and confirmed two others who still have three years to serve on unexpired terms.

The six men are: the Rev. William E. Craig of Grand Island, Neb.; the Rev. Matthew Warren, Atlanta, Ga.; Harvey V. Adsinall, New York; Lawrence N. Norton, Cleveland; James Garfield, Boston; R. B. Kalde, Houston, Texas.

Confirmed for three years: The Very Rev. James W. F. Carman, Phoenix,

Ariz.; Thomas B. K. Ringe, Philadelphia.

Women elected: Mmes. Alfred Madison Chapman, Pennsylvania; Roger L. Kingsland, West Virginia; David R. West, Minnesota; Harper Sibley, Rochester, N. Y. They were nominated by the Woman's Auxiliary.

Trustees

Trustees of the Church Pension Fund were reelected by the Deputies. The resolution urged that, when vacancies must be filled by the Board, consideration be given to good geographical distribution of the membership.

Also reelected were trustees of General Theological Seminary.

LAST DAY

Courtesy to the Courteous

The Committee on Resolutions of Courtesy in the House of Deputies brought in such a good report the last day of Convention that it received appreciation by resolution for its felicitous language.

Committee resolutions, adopted by the House, expressed appreciation for the hospitality of all concerned in the diocese of California; for the competent direction of the president of the House; for the work of the secretary of his staff; for the dispatch of business by the chairman of that committee; for the treasurer of Convention; for the sergeant-at-arms and his assistants; for the pages; for the superintendent of the civic auditorium and his staff; for excellent press coverage; for radio coöperation through KSFO; for the courtesy of mayor, police, hotel and restaurant people, taxi,

One to Nothing

In the midst of the later sessions of the House of Deputies, the secretary announced "grapevine" reports on the progress of the baseball game between the Yankees and the Dodgers.

street-car and bus drivers, cable-car operators, and all others in San Francisco.

Similar resolutions were adopted separately by the House of Bishops.

The Pastoral Letter was read in Grace Cathedral at 4:00 PM, October 7th.

More to Come

More Convention matters will be reported in next week's issue. Lack of space precluded reports of many interesting "sideshows" this week, as well as some important resolutions. The following issue, the Post Convention Number, will contain authoritative articles on the major themes of Convention debate and action.

UTO

Budget Enlarged

The UTO budget was presented for adoption at the Woman's Auxiliary's eighth session by Mrs. B. Duvall Chambers, chairman of the Committee on Policy and Procedure, UTO. As a result of discussion from the floor, the original budget was enlarged by a gift of \$1,000 to the World Council of Churches, and \$9,000 is to be expended at the discretion of the National Executive Board for the work of the Church in the Philippine Islands.

MEDITATIONS

Receive Strength for Righteousness

Deep quiet and rapt attention were awarded to the Rev. Theodore P. Ferris, D.D., of Trinity Church, Boston, as he conducted the first of a series of meditations, "Called Unto His Holy Fellowship," at the sixth session of the 26th Triennial meeting of the Woman's Auxiliary on September 30th.

Dr. Ferris gave this definition of Christianity: "It is a company of all sorts and conditions of people who live under the influence of Jesus."

"The influence of Jesus," he said, "is the influence of a powerful personality."

The compassion of Jesus moved people deeply. People felt, and people feel today, Dr. Ferris said, "that He cares."

A third factor in His personality that moved and still moves people to a passionate love of Him, is His complete naturalness.

"Indeed," Dr. Ferris stated, "the internal evidence of the supernatural character of Jesus is to be found in his complete naturalness."

The influence of Jesus, however, cannot be explained away merely by His powerful personality.

"Here, in the voice of a Man, speaks the truth of God." Thus the influence of Jesus is more than the influence of a powerful personality. We come to see that His influence is the influence of the very Word of God made flesh.

Another characteristic of the influence of Jesus is that it has a power that changes men's lives. Dr. Ferris summed up this power of change in specific ways.

"Jesus was a revelation," he said. "He disclosed the laws of the universe in His life, and in His death He laid bare the love of God."

"He rent the veil. In Him, the veil between the seen and the unseen world is rent, and we feel the reality and nearness of those in the unseen world."

"He opened our eyes to the facts; that loves and loyalties are more important than material things, that men are the children

of God and live here on earth as a family. "He is the turning point in our lives," he said, "and He provides us with a purpose and mission in life."

Our purpose, as people influenced by Jesus, he said, is to raise the dead—to rouse our fellowmen from the death of lethargy, despair, or complacency.

Quoting Matthew Arnold's *Essay on St. Paul*, Dr. Ferris concluded his meditation in these words: "The whole of



DR. FERRIS: "Our purpose is to raise the dead."

Paul's religion was his passionate attachment to Jesus, by which he received strength for righteousness."

The immortal and beloved words of the 1st Epistle of St. John, 1st Chapter, as translated by Ronald Knox, were used by Dr. Ferris, in opening the second meditation.

"If any man has a mind to come my way," he said, quoting from Knox's translation of Our Lord's words, "Let him renounce self and take up his cross and follow me."

"The first requirement, for anyone who chooses Christ's way," he said, "is unselfishness. Selfishness is the root of all our problems, and it is in all of us. It is very deep seated and seems to be part and parcel of our make-up."

This spirit is shown forth regrettably, he said, even in Church organizations. "How many women's organizations, created as instruments for great and glorious ends, degenerate into secret societies?" he asked.

Unselfishness is not as unnatural as we might think, he said. No one is sur-

prised at the self-sacrifice of a mother for her children, of an earnest doctor for his patients.

Dr. Ferris opened the third of his series of meditations by reading St. Peter's sermon on the Day of Pentecost, with St. Luke's report to the people on what happened thereafter from the 2d Chapter of the Acts of the Apostles.

Turning the thoughts of his hearers to the influence of Jesus on "companies," Dr. Ferris said, "If Jesus draws men to Himself, he also draws men nearer to each other."

Citing the story of the multitude who were drawn to Him at the time of Pentecost, Dr. Ferris discussed the corporate, or group aspect of the influence of Jesus, as disclosed by the Scriptural narrative.

"This corporate aspect is weak in the Church today," he said. "These people were first drawn by Peter's sermon. Peter had seen Jesus, and knew Him, and he made Jesus real to those who had not seen him, which is one of the great functions of all preaching."

Peter told them, first, what Jesus did, he said. Then he told what the people did to Jesus — "they cruelly murdered him." Next Peter told what God did — He did not save Jesus from the intense suffering to which all humanity is ever exposed — He raised Him from the dead to His ascended glory. Then Peter gave the Apostle's witness to these mighty deeds, and last, when "the people's conscience was stung," Peter told them what they could do — "Repent, and be baptized."

"This story must ever be told," said Dr. Ferris.

Dr. Ferris then analyzed what held this original company of people together.

In concluding the meditation, Dr. Ferris said that this company of people won the favor of all. Everybody liked them, he said. "They were joyous where others were discouraged, they were generous in the midst of meanness, they were loving in a world full of hate."

EXECUTIVE BOARD

Installation

Trinity Church, San Francisco, was the scene of the installation of the National Executive Board of the Woman's Auxiliary, at 9 o'clock, on October 7th, conducted by the Presiding Bishop. Bishop Sherrill was assisted by the Rev. Leighton H. Nugent, rector of Trinity Church.

The newly-elected members were presented to the Presiding Bishop by Mrs. Roger L. Kingsland, and the new members, at the altar rail, made their solemn promises to accept their responsibilities to grow in the knowledge of God, and to

strive for the advancement of His Kingdom.

Prayers by the Presiding Bishop, and by Bishop Sherrill and people together, followed, and the new members were dismissed with a blessing by the Presiding Bishop.

Provincial representatives of the National Executive Board from 1949 to 1952 are:

I Province, Mrs. Glenn Howland, Vermont; II Province, Mrs. Frank G. Scofield, Central New York; III Province, Mrs. Jasper Nichols, Pennsylvania; IV Province, Mrs. Southall W. Tate, Louisiana; V Province, Mrs. Harold W. Whinfield, Fond du Lac; VI Province, Mrs. Clarence C. Moore, Colorado; VII Province, Mrs. Edward G. Lasar, Missouri; VIII Province, Mrs. Sumner Walters, San Joaquin.

Members-at-large: Mrs. Robert Arneson, Oregon; Mrs. Rollin T. Chamberlin, Chicago; Mrs. Francis O. Clarkson, North Carolina; Mrs. James S. McCulloh, New York; Mrs. C. G. Perry, Nebraska; Mrs. Percy V. Pennybacker, Texas; Mrs. Lewis D. Pilcher, Southern Virginia; Mrs. Theodore O. Wedel, Washington.

Representatives from other organizations: Church Periodical Club, Miss Carolyn E. Punderson, Minnesota; Daughters of the King, Mrs. H. E. Fry, Connecticut; Episcopal Service for Youth, Mrs. Perry B. Strassburger, Newark; Girls' Friendly Society, Mrs. Elwood Lindsay Haines, Iowa.

Auxiliary Seats Bishops

The House of Bishops sent a solemn communication to the 26th Triennial Meeting, duly attested, in which the Bishops rendered thanks to the Woman's Auxiliary for allowing them the privilege of seats, but without voice or vote, in a session addressed by Bishop Stephen Neill.

WOMAN'S AUXILIARY

Survival of the Church

"It has become not a question of Christian advance in a revolutionary world, but a question of whether the Church can survive at all in this world, and the answer is not obvious," said the Rt. Rev. Stephen Charles Neill, Assistant to the Archbishop of Canterbury, in an address to the eighth session of the Woman's Auxiliary.

The Bishop suggested five steps that Church must take if it is to survive.

"First, we must . . . and we do have a better and truer understanding of the Universe, because we know that there is a spiritual world, that eternity is more important than time, that loyalty, truth, justice, mercy, are not mere abstract terms, but the deepest realities of this life.

"Second, we must have a more realistic

understanding of the nature of man. The Christian gospel alone starts from the sinfulness of man, and alone correctly understands that most of the troubles of humanity come from within the human heart, and are not caused by outside environment and adverse social conditions.

"Third, we must have a more radical social ethic. The Church has too long been deaf and blind to the bitter, crying needs of the people and people outside the Church have had to step in and serve them.

"Fourth, we need better discipline and greater devotion to our own cause. 'It is impossible,' he said, 'not to admire the Communists—always on the job, enthusiastic, intelligent, absolutely confident that they have the right answer to all questions, eager to convert, and utterly devoted.'

"Fifth, we must manifest a truer fellowship within the Church. Great numbers of people, he said, are put off by our lack of fellowship, our quarrels, petty jealousies.

"But all problems, methods, tech-

niques, adventures, in the end are marginal," the Bishop concluded.

"There is only one way to advance in the revolutionary world," he said. "It is in returning to Jesus, the crucified, the risen, the ascended Christ. It is in returning and rest we shall be saved, in quietness and confidence we shall find our strength. He will direct us, lead us, help us to hold on to the end."

WORKSHOPS

Imaginative Planning

Careful and imaginative planning resulted in some of the most satisfactory experiences of the delegates at the 26th Triennial Meeting at the workshops conducted throughout the second week.

The meeting as a whole was divided into four general workshops: Mission,

Auxiliary Consecration at Auxiliary Communion



The ministering to the thousands of communicants at the UTO presentation service with godly celerity is a task of great magnitude. To assist the Presiding Bishop in San Francisco as celebrant in a manner at once unobtrusive, seemly, and reverent, a committee headed by the Rev. E. M. Pennell, Jr., rector of the Church of St. Francis, San Francisco, brought forward a somewhat unusual plan.

As Bishop Sherrill started the Prayer for the Church, a supplemental service began at a small altar flanked by credence tables and located behind the main altar, invisible to all but a few of those who crowded the great civic auditorium. Fr. Pennell was the celebrant, and he, assisted by four

priests, provided a steady supply of the consecrated Elements to the celebrant without the necessity of lading the high altar with a multitude of sacred vessels.

Great quantities of bread and wine were consecrated in large crystal cruets, silver flagons, and silver bowls, and were administered to the people by 30 missionary bishops from 20 chalices and 10 ciboria.

Fr. Pennell was assisted by the Rev. Canon Eric Montizambert, and the Rev. Messrs. Stanley Clapham, Tod Ewald, and Leon Harris.

It is believed that this is the first General Convention at which this arrangement—a sort of "Auxiliary consecration"—was used.

led by Mrs. William R. Taliaferro, Virginia; Worship and Education, Mrs. Harold W. Whinfield, Fond du Lac; Christian Social Relations, Mrs. Theodore O. Wedel, Washington; and Organization and Administration, Mrs. Edward G. Lasar, Missouri.

Personnel of the workshops, as well as leaders, was chosen so as to have the widest possible representation from all parts of the country and from every land. In this way, every delegation participated through its delegates in every workshop, and every point of view was well represented.

The workshops were further divided into smaller groups, in order to give each woman present an opportunity for stating

Wooden Nickels

Woman's Auxiliary delegates, and visitors were interested to hear that a good deal of counterfeit money is in circulation in San Francisco. "Don't take any wooden nickels," warned Mrs. Percy V. Pennybacker, Texas, chairman of the Committee on the Dispatch of Business.

her problems and convictions and asking her questions. Thus the fullest possible participation of an active kind, by every woman present, from every place, was assured.

The workshop on Missions was divided into three sections, Personnel, Supply Work, and UTO. Mrs. Penrose P. W. Hirst, Texas, led the section on Personnel, which considered the problem of recruiting and training young women for Church vocations. Mrs. Hirst was assisted in this section by Mrs. Paul E. Rutledge, Missouri.

SUPPLY WORK

The second section under Missions was Supply Work. Mrs. David E. West, Minnesota, reelected woman member of the National Council, led this section, assisted by Mrs. Leon A. Newell, Western Massachusetts, and Mrs. Harold Noer, Milwaukee.

The UTO section was divided into two groups. The first was under the leadership of Mrs. Norvell Wicker, Kentucky, assisted by Mrs. Henry D. Bull, South Carolina. Mrs. Perry R. Strassburger, Newark, led the second group, assisted by Mrs. Guy Emery Shipper, also of Newark.

SOCIAL RELATIONS

Mrs. Theodore O. Wedel, Washington, who was reelected a member of the National Executive Board of the Woman's Auxiliary, and is also the chairman of the Department of Christian Social Relations of the United Council of



Miss Betty Hail

Delegates to the 26th Triennial Meeting were thrilled with the youthful beauty and the Southern charm of Miss Betty Hail, of Arkansas, who rose to answer the welcome greeting extended by Mrs. Evans Hammond, of the Diocese of California, at the opening session, Monday, September 26th.

Betty was born on November 29, 1923, at Batesville, a small town in the White River country in the Ozark Mountains in Arkansas. She lives there today, in a typical Southern home, and is the hostess for her father, J. Conway Hail, Sr., and her brother, J. Conway Hail, Jr. Her father is in the wholesale dry goods business, and Betty has travelled with him all over the United States and Mexico.

Baptized and confirmed in St. Paul's Church, Batesville, Betty has been outstanding in loyal and selfless service to her Church, in her parish, and her diocese. She participated in the full pro-

gram of her parish from her earliest years.

Churchwomen, led the workshop which was devoted to Christian social relations. The section on World Problems, including such matters as international peace, the United Nations, and world relief, was headed by Mrs. Francis O. Clarkson, North Carolina.

The section on the Nation, including such fields as economic problems and national legislation, was led by Mrs. Bradford Young, New Hampshire.

State and diocesan areas were handled by a section headed by Mrs. Gulian Lansing, New Jersey, who has completed six years as a representative of the Episcopal Service for Youth on the National Executive Board of the Woman's Auxiliary. Problems of diocesan institutions, state legislation, and welfare were studied.

Community problems, such as city and local politics, juvenile delinquency, and local law enforcement, was tackled by a group headed by Mrs. Henry Havens, Florida, who is a regional director of the Southern Regional Council and has been

conducted the section on Program Building.

The section devoted to the Worship program was led by Mrs. William T. Heath, Western New York, a member of the National Executive Board.

Leadership Training was considered

After graduating from the Batesville High School, she attended Randolph-Macon Woman's College in Lynchburg, Virginia, a famous college for women. She graduated with a Bachelor of Arts degree in 1944.

While in college, Betty attended St. John's Church in Lynchburg, of which the Reverend Robert Magill is the Rector. She served on the College Vestry in that parish. Betty has held several offices in her parish Woman's Auxiliary. She teaches the Junior High School class at St. Paul's, which consists of 6 boys and 2 girls, all quite lively, she affirms.

She is now in her second year as Educational Secretary of the diocesan Woman's Auxiliary of Arkansas. As such, she planned and directed a diocesan educational institute, which drew the praise of professional Church workers who attended it. In the course of her work, she has travelled all over the diocese for the Auxiliary, speaking, organizing, helping in many ways.

Betty is also a member of the diocesan department of Christian social relations as well as the department of Christian education.

Nor is her outlook limited to the Church. She serves in many civic capacities for her community, canvassing for the Red Cross, the Community Chest, and assisting the Public Health office in tuberculosis clinics and work with crippled children.

Betty, who is a beautiful, tall, slender girl, with deep blue eyes, and a rich, soft Southern voice, says she has one hobby—she is "the complete spectator at any athletic event." She loves to watch sports of all kinds and tries never to miss an athletic event.

an able and active worker in Christian Social Relations throughout Province IV.

WORSHIP AND EDUCATION

Worship and Education workshops were conducted under the leadership of Mrs. Harold W. Whinfield, Fond du Lac.

Miss Avis E. Harvey, associate secretary for the Department of Education,

Jeep

A jeep from Alabama was so good at climbing San Francisco's incredible hills that it was nicknamed "the Birmingham cable car."

conducted the section on Program Building.

The section devoted to the Worship program was led by Mrs. William T. Heath, Western New York, a member of the National Executive Board.

Leadership Training was considered

by the section under Miss Deborah Vaill, Central New York.

Mrs. Edward Lasar, Missouri, conducted the workshop on Organization and Administration. Mrs. Lasar is a member of the National Executive Board of the Woman's Auxiliary.

TWO TYPES OF DIOCESE

The sections were divided to consider the problems of the concentrated diocese and the scattered diocese. The first three days were spent on problems at the diocesan level, and discussions were led by Mrs. Arthur M. Sherman, New York, executive secretary of the Woman's Auxiliary, and Mrs. Lassar.

Among the problems studied by this workshop were the functions of diocesan boards and the relationship of diocesan boards to each other, to the bishop and clergy, and to parishes and missions.

BUDGETING

Budget-making was studied, including such things as what constitutes proper budget items, how to plan and make up budgets, and related questions.

Problems considered during the day that was devoted to the parish-level problems for the most part related to the unified plan: how to adapt and interpret it to both large and small groups.

Spanish Literature

An appeal was made at the eighth session of the Woman's Auxiliary by a delegate from Mexico, for literature in Spanish for the Churchwomen in Latin American countries. The literature would be similar to the Forward Day-by-Day literature in this country.

BOARD MEMBERS

New and Old

New and old members of the National Executive Board of the Woman's Auxiliary dined together at the Hotel Californian in San Francisco, on Thursday night, October 6th.

Greetings to the new members, and farewells to retiring members occupied the group.

Elected at this meeting were the new officers of the board, Mrs. Edward G. Lasar, Missouri, Chairman; Mrs. Theodore O. Wedel, Washington, Vice-Chairman; and Mrs. Robert Arneson, Oregon, Secretary.

TENTH SESSION

Selfless Service

The 10th session of the 26th Triennial Meeting, with Mrs. Alfred Madison Chapman, Pennsylvania, presiding,

opened with a greeting from Bishop Block of California. Bishop Block expressed his admiration for the loyal devotion of the women of the Church,

True Sunshine

Bishop Block of California announced that the offerings of the Convention services, designated for the benefit of the True Sunshine Chinese Mission in Oakland, had amounted to \$4,000.00. He stated that the gift would make it possible to reduce the debt of the mission to \$1,500. "This remaining debt," said Bishop Block, "will be eliminated in the next 60 days and this important work of the Church will stand debt free."

citing instances of heroic women who have given their lives in selfless service, both at home and abroad.

GIRL'S FRIENDLY SOCIETY

Mrs. Stephen K. Mahon, Ohio, outgoing representative of the Girl's Friendly Society on the National Executive Board of the Woman's Auxiliary, brought greetings from the Society. She announced that Mrs. Elwood Lindsay Haines, wife of the Bishop of Iowa, will succeed her as GFS representative on the National Executive Board.

Mrs. G. Russell Hargate, Southern Ohio, spoke of the aims and purposes of the Girl's Friendly Society, and urged the support of the women for this work among young girls.

NO BIBLES IMPORTED IN RUSSIA

The Rev. Robert E. Wilson, of the American Bible Society, spoke to the 10th session of the Woman's Auxiliary on the work of the Society. He mentioned the enormous difficulties of producing Bibles in all languages, and especially Bibles for tribes who have no written language and for whom a written language must be created.

SEABURY HOUSE

The Presiding Bishop spoke to the 10th session about Seabury House. He outlined the history of the purchase of this estate, made necessary by the overcrowded, noisy, and inadequate facilities at 281 Fourth Ave. He described the house and grounds, told of the staff, and explained how the House is financed.

WORKSHOP PRESENTATION

The Workshop Presentation followed. It was introduced by Mrs. Harold W. Winfield, Fond du Lac, chairman of the Triennial program committee.

Mrs. Henry Tufts, Fond du Lac, reported for the workshop on Organization and Administration.

Mrs. Wilbur Campbell, Pittsburgh,

reported on Worship and Education. Dr. Charles F. Whiston, of the Church Divinity School of the Pacific, had talked to the group about the work of prayer, and the conduct of retreats and quiet days.

Christian Social Relations Workshop reports were made by Mrs. Richard Watson, Olympia.

Mrs. Penrose W. Hirst, Texas, reported on the Missions workshop. This workshop report ended in the presentation of a lively skit, written and produced by a UTO section within the past two days. Applause and laughter greeted the play, especially the vivid performance of Mrs. Robert Arneson, Oregon, as a college girl.

Union's Thanks

A letter of appreciation from Local 6, of the International Warehousemen and Longshoremen's Union was transmitted by Mrs. Arthur M. Sherman to the session. The General Convention had made special arrangements to give up the use of the Civic Auditorium on Sunday night, October 2d, for the sake of this union, which had called a meeting to vote upon ending a warehousemen's strike in San Francisco. There was no other public hall in the city large enough to accommodate the membership of the union. The union's letter of thanks was greeted by applause.

"As you undoubtedly know," the letter said, "the meeting was for the purpose of announcing and voting on the settlement of the protracted warehouse strike. The membership of the local is quite large and the auditorium is the only building which can accommodate it."

"Your cooperation in yielding the auditorium for the evening provided important assistance in securing a quick discussion and vote on the return-to-work agreement."

Racial Minorities

Mrs. Arthur M. Sherman at the 10th session made a report on the result of the new by-law, passed by the 25th Triennial Meeting in Philadelphia in 1946, which permits any diocese in which there are three congregations and 225 communicants of any racial minority, to elect a delegate from such minority to the Triennial Meeting.

There are 33 dioceses and districts which qualify under this by-law.

CLOSING SESSION

China and Japan

An exquisite banner, of white silk, made by the women of China, embroidered in black and gold, with a deep golden fringe hung over the lectern for the closing ses-

ion of the 26th Triennial Meeting of the Woman's Auxiliary in San Francisco. This beautiful banner was the gift of the Woman's Missionary Service League of the Holy Catholic Church in China to the Triennial meeting.

Mrs. Roger L. Kingsland, West Virginia, newly-elected member of the National Council, called the meeting to order.

She introduced Miss Gladys Saleeby, who had just returned from Shanghai, where she had gone to assist the badly over-worked treasurer's office of the Church. Miss Saleeby brought a message from the women in Shanghai who pleaded for support from the American Church and continued interest, no matter what may seem to be happening in that distressed land.

UTO BUDGET

Mrs. George A. Morrison, Pittsburgh, Chairman of the Policy and Procedure Reference Committee, brought resolutions to the session. A resolution calling for the preparation, by the UTO Committee of the National Executive Board, of the proposed UTO budget, in mimeographed form, prior to the discussion at Triennial meeting itself, and calling for the assignment of an early place on the agenda for the discussion of the budget, was passed.

Mrs. B. Duvall Chambers, Upper South Carolina, presented a resolution from the Committee on Policy and Procedure, UTO, of which she is chairman, instructing the Board to prepare a tentative budget for the UTO offering in 1952. This resolution was passed.

TELL US ABOUT

A resolution calling for publication of materials similar to the "Tell Us About" series, by the National Executive Board, for the use of promotion secretaries was introduced, and caused considerable discussion. A rising vote showed that the resolution passed, 156 voting in favor, and 77 voting against it.

CHRISTIAN EDUCATION

A resolution on Christian Education and the Woman's Auxiliary asking that the educational preparation of the Woman's Auxiliary be more closely correlated with the National Department of Christian Education aroused a considerable amount of discussion. The resolution was lost.

PENSIONS

The House voted to accept a resolution arising out of the Workshops. Offered by Mrs. Penrose Hirst, Texas, the motion was that the Board make, at once, a serious and early study of a retirement system for all women workers in the Church, such system to include a

percentage payment by the employee, as well as the employer, such pension to be in the name of the employee and owned by her. This motion was passed.

TRIENNIAL MESSAGE

Mrs. Lawrence Dorsey, Indianapolis, presented the members of her committee, on the Triennial Message, to whom had been entrusted the formulating of the message of this Triennial to the women of the Church. They were: Mrs. U. Grant Beath, Pennsylvania, Mrs. John Foster, West Texas, Mrs. C. G. Perry, Nebraska, and Mrs. Richard S. Watson, Olympia.

"Our world is in confusion," the message said. "Crisis is our daily companion."

"This Triennial has been in a sense a glorious resurrection, for we have felt the presence of God calling us to a rebirth, and a deeper devotion to His Church. Advance has been the keynote, repelling any sense of fear for where it might lead or what it might cost. The call has been clear and impelling to go forward in the face of whatever dangers may lie ahead."

"LAYMEN"

Inquiry was made from the floor as to the fate of the resolution passed by the Triennial Meeting, asking the House of Deputies to interpret "laymen" to include "laywomen" in the canons and other official documents of the Church. Mrs. Kingsland reported that it had been transmitted to the House of Deputies, referred to the proper committee, and rejected by the House.

Text of the resolution on the place of women in the Church:

Whereas, the program of the Church is rapidly expanding and must continue to do so to meet the changing world conditions and needs; and

Whereas, the social economic and political status of women in the world is constantly changing; and

Whereas, the full participation of every woman in every responsibility of the Church is imperative,

Be It Resolved that the National Executive Board of the Woman's Auxiliary ap-

Churchwomen's Gift

For the first time, General Convention possesses its own fair linen and altar frontal. The California diocesan altar guild turned over to future Conventions the ones used in San Francisco (see cover picture).

point a Commission to study and reevaluate the full scope of the work of the women in the Church, and that such Commission report its findings at the next Triennial.

WELCOME FROM BOSTON

Mrs. Everett R. Wilkinson, President of the Woman's Auxiliary of the diocese

of Massachusetts, extended greetings and a warm welcome from the diocese of Massachusetts to the next Triennial Meeting which will be held in Boston in 1952.

The Triennial meeting ended in an atmosphere of quiet, and prayer. Mrs. Arthur M. Sherman led the devotions, and all the women present will carry away, as their last impression, the grace of quiet hearts, united in thanks to Almighty God, and humble supplication that He take their lives, as dedicated, from henceforth, to Him.

FINANCE

2.325642%

What do Church treasurers do when they get together? THE LIVING CHURCH sent a reporter to the Finance dinner held at the Mark Hopkins, September 29th, to find out.

Present were a few reverend treasurers, and a number of madam treasurers, as well as a goodly representation of the kind who have voice and vote as well as seats in the lay order in the House of Deputies.

Russell E. Dill, treasurer of the National Council, presided. With him at the speakers' table were James Whitney, assistant treasurer; Mrs. Dill; Bishop DeWolfe of Long Island; Bishop Essex of Quincy; and Mrs. DeWolfe.

Conversation was animated, centering around the advisability of holding a special one-day appeal in the spring to raise the expected increase in the National Council quotas. As Robert Strange, treasurer of East Carolina, remarked, "We don't know what the House of Deputies is going to do from one minute to the next, but we do know that they are going to pass this budget." The support of special projects in the new budget was suggested as one way of helping to put over the increase.

Mr. Dill revealed the secret of the eight zeroes in the United Thank Offering total of \$2,000,000.00. Careful calculation had resulted in a small increase in the interest expected from invested UTO funds. The interest is figured at 2.325642% instead of 2%. Mr. Dill wore dark glasses at the dinner to rest his eyes.

A friendly and informal gathering without speeches, the occasion provided an opportunity for those who administer Church funds to get to know each other. As might be expected among treasurers, money was changing hands during the meal: Mr. Whitney was refunding the purchase price of tickets which some of the guests had bought because neither they nor the Convention ticket office realized that the dinner was free. Your reporter got his money back.

San Francisco, 1949



THIS has been a hard-working General Convention. It has lacked the fireworks of many previous Conventions; indeed it has gone out of its way to avoid the most controversial issues. But it has worked faithfully for two weeks in an honest endeavor to place first things first and to set the Church's house in order. And it has charted one or two bold steps forward. Taken all in all, it has been a good convention.

The more sensational reports have, as always, stressed the disagreements. The House of Deputies, after excluding women members, went to great lengths in deciding the exact degree to which a Churchwoman, duly elected to that House, might participate in its deliberations; she might sit and listen, but not speak nor vote. Needless to say, the lady deputies firmly rejected the doubtful honor thus accorded them. The House of Bishops, too, had some vigorous debates about the rights of some of its members, notably a bishop who had to resign his see in China for reasons not contemplated by the canons. But all was amicably settled in the end, and problems that could not be met on the floor in free debate were solemnly transferred to the shoulders of joint commissions or of the long-suffering National Council, whence their ghosts will doubtless rise up to haunt the General Convention of 1952.

The most notable achievement of the 56th General Convention was the adoption of a budget of \$5,634,617—\$82,522 higher than that recommended by the National Council and nearly two million dollars above the current 1949 budget. This may impress some who were not present as a futile gesture based upon false optimism. In fact, it was nothing of the kind. It was the result of the considered judgment of the Program and Budget Committee, endorsed by the deputies and bishops, that the time has come for the Church to move forward in what the committee's report described as "a great upsurge of faith, of hope, and of love."

IN the forefront of the new program and budget are two great concerns—religious education and overseas missions. The convention endorsed the plans of the Department of Christian Education for a new curriculum and for greatly expanded educational facilities, and granted the National Council's request of \$341,500 for these purposes. Commenting upon this, the committee's report said: "No clearer mandate has come to your committee than the demand for a truly adequate program of Christian education. Diocese after diocese has urged us to give this matter high priority. . . . This [requires] a large sum of money,

but we believe it will be well invested and will earn generous dividends in a better educated and therefore more effective laity."

Significant in the emphasis on overseas missions is the provision for inaugurating work in Okinawa. The National Council had included in its budget an item of \$3,500, in the hope that some time in the triennium it might be able to send out one priest. The committee increased this amount to \$30,100, to permit the Church to undertake work in this area with three priests, a native teacher, and an elementary school. This is missionary strategy in the best tradition of the Church. Other paths of missionary advance were charted in Brazil—now divided into three districts with its own national council—in Japan, the Philippines, and the Panama Canal Zone. In China the National Council was given a free hand to render effective aid wherever possible amid rapidly changing conditions.

NOR was missionary work in this country neglected. Provision was made for a fund to help dioceses and districts, on a partnership basis, in establishing work in communities that have sprung up or greatly increased in size because of the post-war shifts in population. This rapid growth, which has outrun the ability of local dioceses to cope with it from their own resources, is noticeable in such widely separated areas as California, Long Island, the Middle West, and sections of Tennessee.

IN all missionary areas, salaries have been increased to help meet the increased cost of living, and these have been supplemented by locality allowances in some areas. The increase in the pension assessment, voted by this General Convention, has also had to be met in the new budget.

It is one thing to vote a greatly increased budget, and quite another to raise the funds to meet it. The implementation of the program set forth by General Convention will require a far higher degree of Christian stewardship than has characterized the Church in the recent past. True, the new budget provides \$100,000 as a special promotional fund to help raise the budget; but this will be of little avail unless the Church as a whole is truly convinced of the value and importance of this program, and unless every member does his full share.

The Every Member Canvass this fall will be the first test of that new conviction. Some dioceses will try to meet their share of the new budget at that time, and every parish should make a real effort to have this canvass be the best ever. But much will de-

end upon the supplementary educational campaign planned for January, February, and March, culminating in a nation-wide radio address by the Presiding Bishop on March 12th. The Church has proved that it can respond to such a plea for world relief; now it will be called upon to make a similar response to an appeal for its whole missionary, educational, and relief program.

OTHER important decisions of General Convention are reported in this issue, as in the two issues preceding. With some of them we shall deal editorially at a later time. Most of them, notably the theological education plan of evaluation, give hope of genuine progress. A few may cause some doubt or concern. In general, however, they reflect the Church at work in contemporary society, trying earnestly to apply the age-old message of Christianity to the problems and needs of the confused and insecure world of the middle of the twentieth century. Sometimes it may seem that the leaders of the Church cannot see very far ahead, at least it may be said that they are trying conscientiously to meet each new situation as it arises, and to take advantage of new opportunities just as fully and as rapidly as the Church's membership will permit.

Again we say, this may not have been a great General Convention, but it has been a good one, marked by a high degree of internal unity and a genuine determination to put first things first and to advance wherever possible. At this time, when the world is passing through a period of crisis, such a convention is far better than one which makes headlines with fiery debates on controversial issues.

Administering the Holy Communion

FOR many years, each General Convention has had before it two measures in regard to the method of administering the Holy Communion—one that would authorize the method of intinction and another that would permit laymen, under certain circumstances, to administer the chalice. This year the Convention took decisive action in both matters. Intinction was authorized, when sanctioned by the bishop of any diocese or missionary district. But lay administration of the chalice, though passed by the House of Bishops, was decisively rejected by the House of Clerical and Lay Deputies.

The resolution authorizing intinction begins by citing the appropriate Lambeth resolution which, after stressing that the normal method of administration is that set forth in the Prayer Book, adds that "there is no objection to administration of both kinds by the method of intinction where conditions require it, and that any part of the Anglican communion by provincial regulation according to its own constitutional procedure has liberty to sanction administration by intinction as an optional alternative to the traditional meth-

od, and that the methods of intinction to be adopted or permitted should not be left to the discretion of individual priests."

The Lambeth safeguards, stressing the abnormality of the practice, were explicitly adopted by General Convention. We hope that this will discourage the abuse of employing intinction in ordinary parish life.

On the lay administration of the chalice, the action of the House of Deputies was overwhelmingly negative. In the clerical order there were only 18½ affirmative votes, with 52¾ negative and five divided, which count as negative. In the lay order the rejection was even more complete, with only sixteen dioceses voting affirmatively, with 56¼ negative votes and five divided. (The vote of a missionary district counts as ¼ in each order.) It may be said, therefore, that the clergy and laity are definitely opposed to any blurring of the distinction between the ordained ministry and the general "priesthood of the laity"—the latter being non-sacramental in character. We rejoice that the House of Deputies made this quite clear, despite the generous but, we think, ill-considered effort of the House of Bishops to meet a problem of expediency by a solution that might be deemed to compromise the principle that the apostolic ministry is uniquely the agency through which the sacrament of Holy Communion is to be ministered.

Marriage Canons Extended

WE THINK the House of Deputies was wise to reject all proposals for change in the substance of the marriage canons, including those adopted by the House of Bishops, and to give the present canons another three years' trial. So many and various were the proposals, and so complicated were the canonical provisions designed to give them force, that after several hours of debate, the House cut through all red tape and rejected all the proposals. Thus the only changes made were clarifying ones, and the Church's marriage law remains substantially as it was.

One of the clarifying changes is important as making explicit something that was obviously intended, but not expressly stated, in the 1946 enactment: that divorced persons may be married only after making use of Canon 18.

Until the Church can make up its mind definitely whether to adhere to the so-called "doctrine of nullity," which it holds in common with all Western Catholic Christendom, or to change to the "doctrine of divorce," which most Protestant sects have frankly adopted, it will do well to leave the present canons unchanged. And we hope that it will never abandon the Prayer Book doctrine of the indissolubility of Christian marriage in favor of one that our Lord Himself said was permitted in the Old Testament only because of the hardness of men's hearts, which the Christian Gospel is designed to soften.

The Age of Crisis—

Danger or Opportunity?

Report of the Joint Committee on Program and Budget

Introduction

"Speak unto the children of Israel, that they go forward."



THE RINGING CALL to advance in the name of God is one that has always awakened response in the hearts of His people. It is that call that is being made to the Episcopal Church today, when new opportunities are opening up for Christian advance in all parts of the world.

Conscious of this divine call, yet painfully aware of our human limitations, your Program and Budget Committee has tried to shape the glad response that we know our Church will want to make. While in some areas we have perforce had to yield to defensive tactics and to be limited for the moment to a strategy of "hold the line," in other areas we have charted a bold advance in the belief that God the Holy Spirit is indeed commanding us to "go forward" under the banner of Christ the King.

In this spirit we are presenting a budget of \$5,634,617, confident that, while it will require an increased measure of devotion and sacrificial giving on the part of every member of our beloved Church, still it is well within our means and is but the beginning of our response to the divine commission laid upon us.

First in our line of advance is provision for an adequate program of Christian education, both for children and for adults, that our people may attain a higher degree of spiritual literacy, and may be better informed in the affairs of the Kingdom of Christ, in which they hold the priceless treasure of citizenship.

Simultaneously, we plan to move forward in our missionary strategy, both abroad and at home. Overseas, where American soldiers, sailors, airmen, and marines have shed their blood to liberate captive peoples, we propose to bring to some of those who have become in a sense our wards the message of One who shed His blood for men of all nations and races. In OKINAWA we can begin to demonstrate that we are not simply apostles of western civilization, but are

ready to share the treasures of our Holy Faith, which is neither western nor eastern, but universal, intended for "all sorts and conditions of men."

In BRAZIL, where this Church has been at work for half a century, we are ready to implement the far-sighted action of the General Convention in building the framework of a national Church, which in time will take its place in the fellowship of self-governing Churches that is the Anglican communion.

In JAPAN, where the autonomous Nippon Seikokwai is rising phoenix-like from the ashes of total war, we are prepared to lend the helping hand that is so greatly desired and needed.

On our own WEST COAST, where this General Convention is meeting, and elsewhere in this country, we plan to touch the lives of thousands of our migrant countrymen who are building new cities in the wilderness and establishing great population centers in areas that only yesterday were sparsely inhabited.

These and other salients of advance will be apparent as our Program and Budget unfold; and we trust they will hearten loyal Church members even in other areas in which, at the moment, we cannot go forward but must hold the line; for we are not yet strong enough to advance boldly everywhere at once, and some of our work must necessarily remain relatively stationary. Even in these areas, however, we trust that there will be a lengthening of cords and a strengthening of stakes as they, also, prepare to meet the problems and opportunities of the new day.

All in all, we seem to discern the renewed stirrings of the zeal that in times past sent Jackson Kemper to the Western frontier, Channing Moore Williams to the Orient, John Payne to Africa, and Lucien Lee Kinsolving to South America.

Can we not now recapture the enthusiasm that led our forefathers, with far less in material resources than we have today, to regard the whole world as the field of their missionary endeavor?

We believe that the Episcopal Church, having rediscovered its own unity, is

ready to respond to the call to "go forward." We have tried in our Program and Budget for 1950-1952 to begin the process of what we hope will be a great upsurge of faith, of hope, and of love, which are the marks of the truly converted Christian. Only thus can we really measure up to the splendid heritage that is ours as members incorporate in the mystical body of Christ—His Holy Catholic Church.

CHRISTIAN EDUCATION

No clearer mandate has come to your Committee than the demand for a truly adequate program of Christian education. Diocese after diocese has urged us to give this matter high priority. We believe that the plans developed by the Department of Christian Education are most promising. We therefore support wholeheartedly the budget for this department as set forth by the National Council.

First on this program is the development of a completely original structure for the new curriculum. This will begin with the preparation of parents and godparents, and will relate the work of the church schools to Christian home education. It will carry this training through kindergarten and elementary grades, junior and senior high school, with the aim of providing a sound basis for the religion of mature men and women. Special material for college students and for adults will supplement the courses designed for the church school.

Provision is made for adequate instruction in the seminaries in religious education and for refresher courses for the clergy on this subject. Teacher training is also an important part of the Department's plan.

The Youth Division and the Adult Division are strengthened, and there are added new divisions of Parish and Preparatory Schools and of Camps and Conferences. The Division of Audio-Visual Education is enlarged and improved.

All of this means an increase of some \$217,148 for the Department of Christian Education, making a total of \$341,500 a year. This is a large sum of money, but we believe it will be well invested

and will earn generous dividends in better educated, and therefore more effective, laity.

OKINAWA

We believe that a real missionary opportunity for the Church exists in Okinawa. This island, where American troops fought and died, presents not only a place where Christian work may be done in memory of their heroic efforts but also a wide field of genuine Christian need. There are more than 500,000 people on Okinawa, of whom only a few have a Christian background, but many have a desire for Christian teaching. The Foreign Missions Conference has asked that the Christian work in Okinawa be done by the Methodists and the Episcopalians, and has allocated the northern half of the island to us. This unusual opportunity must not be disregarded. At present, there are some 300 members

of the Episcopal Church in Okinawa, where the Japanese Church was at work before the war. A lay reader holds occasional services. A leper colony is without Christian ministrations. Army surplus buildings are available for Church use.

The appropriation of \$30,100 will permit our Church to undertake work in this area with three clergymen, a native teacher, and an elementary school.

BRAZIL

One of the most significant steps that this convention has taken in the work of overseas missions is the division of the Missionary District of Southern Brazil into three districts, as the first step in the establishment of a national Church in that country. This will become the first autonomous Church to be formed from missionary work started and maintained solely by our American Church.

In a land of tremendous reaches, where means of travel are expensive and difficult, it is impossible to administer so vast a territory efficiently. Distances militate against getting the more than fifty clergy together for meetings. Moreover, it is impossible for the laity, except those in the immediate vicinity, to attend conventions of the district.

We greatly rejoice in this strategic move, as a venture of faith that the Brazilian Church will soon become an autonomous member church in the family of the Anglican Communion. We have included the sum of \$17,352 in the budget to meet the salary, housing, and travel expense of an additional Bishop, plus the cost of establishing the new National Council of the Brazilian church.

JAPAN

"Tell them that the Christian Church has never met such an opportunity in



OKINAWA: Bishop Kennedy's wartime visit was a harbinger of a serious missionary effort.

50 years as it is now meeting in Japan . . . Japan cannot have a democracy without Christianity." These words of General MacArthur underline our opportunity in Japan. We rejoice that the Japanese Church has not only survived the war but has emerged from it with faith and hope undiminished. Forty of the seventy-eight church buildings have been replaced by temporary structures at a cost of forty-three million yen, of which more than half was contributed by the Japanese. It is interesting to note that the city of Hiroshima gave to the Japanese Church a large tract of land in a strategic spot for a church center. Japanese Christians of that city gave \$10,000 which has already been used to construct the initial buildings, a day nursery, and a hostel.

The communicant strength of the Japanese Church has trebled since the war. To enhearten and aid the valiant bishops, clergy, and people of the Nippon Seikokwai in their effort to help win Japan to Christ, the Budget makes provisions for sixteen additional missionaries.

CHINA

The Chinese Church is demonstrating the love of God for man in the face of tragic difficulties. Its members are determined to carry on, whatever may be the obstacles, hardships, and perils. "And they loved not their lives unto the death." In this resolve we must uphold our brethren in every possible way. Unsettled conditions make the work of our Church as difficult to plan as it is to execute. Freedom must be given the National Council to render effective aid wherever it is possible. We therefore include a resolution giving the National Council discretion to adjust the appropriations within the China schedule, and to reserve all lapsed balances for this purpose.

THE PHILIPPINES

The vigor and devotion of our Church



500,000 SQUARE MILES are now covered by the district of the Panama Canal Zone. Pictured are Bishops Gooden (left), the diocesan, and Wil- son of British Honduras.



GIFTS IN EXCESS OF \$200,000 to the Reconstruction and Advance Fund attest to the vigor and devotion of the Church in the Philippines. Pictured are Churchmen working on the grounds of St. Andrew's Seminary, Manila.

in the Philippines is attested by the fact that the people of these islands made gifts to the Reconstruction and Advance Fund in excess of \$200,000 and are now carrying 70% of the cost of our mission. Cooperation with the Philippine Independent Church of 1,500,000 members goes forward, so that we may hope that in a reasonable time full union may be achieved. There is enrolled in our seminary in Manila at the present time the largest class of native candidates in the history of our Philippine mission. This fact speaks hopefully of the progress being made.

PANAMA CANAL ZONE

The Missionary District of the Panama Canal Zone has been increased during the past triennium by taking over the former work of the Church of England in northern Panama, Costa Rica, and Nicaragua, and now comprises an area of more than 500,000 square miles, containing more than four times the former number of churches and missions located in four republics and the Canal Zone.

To make a beginning of the expansion of our work to meet the needs and opportunities of this vast field, the National Council has recommended, and this Committee has included in this Budget, a sum which will provide for a priest in Bogota in Colombia, a priest for the Indian missions in Nicaragua, a canon missionary for the Canal Zone, and a priest for Corn Island, off the coast of Costa Rica.

SHIFTING POPULATIONS

The post-war period has been marked by unusual population increases and by as dramatic a shift of residence as our country has ever known. Villages and towns have sprung up like mushrooms, and on a basis that seems reasonably permanent. This is especially noticeable in the west coastal area where census figures have grown between forty and

fifty per cent in California, Oregon, and Washington, and significantly in the termountain region. Within the Bay Area—what might be called metropolitan San Francisco—840,000 have been added in six years, and between three and four million new persons have come to live in the state. To almost as dramatic degree, this shift is noticeable elsewhere in such areas as Long Island, sections of Tennessee, the Middle West, and other parts of the country.

This presents a problem quite as serious as the population shifts in areas of overproduction and constitutes a similar emergency. Local dioceses and districts are unable to meet the tremendous outlay necessary to originate work in communities where local support is negligible. We believe it is the part of good strategy to set aside \$150,000, which is not, of course, adequate, but will be profoundly helpful in aiding in the purchase of land, the erection of buildings, and the manning of these new missions.

Your Committee wishes this money to be allocated as were funds appropriated as war-time emergency grants. Such aid should not change the diocesan classification into that of an "aided diocese." Your Committee further recommends that these funds be disbursed in accordance with the partnership principle.

SURVEYS

Four surveys under the auspices of the Home Department have taken place during the triennium.

These surveys have been experiences of self-evaluation which have resulted in greatly increased self-support and in revitalized missionary programs. They have meant the development of sound planning based on the facts, and have encouraged these areas to reach toward diocesan status. In some instances the increase given to missionary work from the local areas as a result of home

surveys has exceeded 300%. All this has been done in these four areas without any increase in the staff of the Home Department. The department is unable to meet requests for additional surveys with the present staff. Your Committee feels that the addition of \$10,000 to the budget for a survey officer and his expenses will be money well invested.

A somewhat similar item under the auspices of the Finance Department for the Overseas Field is to be commended.

THE ARMED SERVICES DIVISION

In these days of international uncertainty, necessitating large concentrations of armed forces, we are not without responsibility for their spiritual care. Living in the midst of discord, confusion, and suffering, our Church's representatives may well constitute a strong factor of Christian witness. The appropriation represents but one-third of their needs, inasmuch as the reserves of this

department will provide for two years of the triennium.

CHURCH ARMY

The Church Army is a vital evangelistic force. For many years this little group of laymen has carried the Gospel to rural areas, industrial centers, and blighted and isolated places. This they have accomplished despite inadequate training and pitifully small resources. To aid their expanding program of training and of recruiting, we have included an item of \$10,000 in this new budget.

SALARY INCREASES

Of inestimable value to the morale of the Church is the security of our missionaries. To this end, salaries have been increased throughout the field, and in those places where the cost of living is above normal, locality or cost of living allowances have been provided. We urge that dioceses and missionary districts

give similar consideration to the salaries of their mission clergy.

CHRISTIAN WORLD RELIEF

The emergency need for which the Presiding Bishop's Fund was created continues. Displaced persons and refugees are pleading for Church assistance. Cooperation with the Church of England, the Old Catholics, the Orthodox, and others, is essential to restore Christian faith, love, and life in war-devastated areas. Food and clothing are urgently required to minister to the physical wants of God's dispossessed people.

The regular budget of the Overseas Department will take care of some of the emergencies met by the Presiding Bishop's Fund during the past two years; for other needs for world relief and the cooperation hitherto noted, the Program and Budget Committee recommends that \$500,000 be included in our askings for each of the years 1950, 1951, and 1952.

The Budget Your Committee submits to General Convention the following Budget for 1950:

INCOME AND OTHER CREDITS

From Quotas of Dioceses and Districts.....	\$4,902,117
Estimated Interest from Trust Funds, United Thank Offering, and Miscellaneous Items.....	732,500
	<u>\$5,634,617</u>

EXPENSES

I. Missionary Work

(a) Overseas—including Extra-Continental Districts	\$2,147,143
(b) Domestic	1,032,101
1. Town and Country	101,450
2. College Work	68,380
3. Armed Forces	23,000
4. Church Institute for Negroes...	181,000
5. Additional UTO Workers	18,167
6. Interdenominational Agencies...	32,585
Total	<u>\$3,603,826</u>

II. Education and Promotion

(a) Department of Christian Education	
1. Children's Division	\$ 22,850
2. Youth Division	32,850
3. Adult Division	18,750
4. Audio-Visual Division	52,150
5. Schools, Camps and Conference Division	25,500
6. Editorial Board	65,450
7. In-Service Training and Field Work	107,450
8. Office of Director	16,500
(b) Department of Christian Social Relations	58,498
(c) Department of Promotion	251,855
(d) Woman's Auxiliary	66,255
(e) Presiding Bishop's Committee on Laymen's Work	28,950
(f) Other Appropriations	15,652
Total	<u>762,710</u>

III. Miscellaneous Activities

(a) Commission on Ecclesiastical Relations	\$ 2,100
(b) Conferences and Training Centers	38,120
(c) Training for UTO	11,666
(d) American Churches in Europe....	8,100
(e) Councils, World and Federal.....	30,000
(f) Retired Workers	2,284
Total	<u>92,270</u>

IV. Coöperating Agencies

(a) Girls' Friendly Society	\$ 10,500
(b) Episcopal Service for Youth (formerly Church Mission of Help)...	13,000
(c) Church Periodical Club	10,000
(d) Church Society for College Work.	300
(e) Church Army	10,000
Total	<u>43,800</u>

V. Administrative Expenses

(a) General Administration	\$ 57,701
(b) Department of Finance	108,500
(c) Equipment and Maintenance	160,500
(d) Superintendent's Division	111,450
(e) Retired Workers	11,590
(f) Department of Promotion	22,270
Total	<u>472,011</u>

VI. Presiding Bishop's Fund for World

Relief	\$ 500,000
Cost of Supplementary Campaign	100,000
Additional Pension Premiums	60,000*
Total	<u>660,000</u>
GRAND TOTAL	<u>\$5,634,617</u>

*Contingent upon action of the General Convention.

Resolutions

RESOLUTION No. 1

Resolved, the House of Bishops concurring, that the budget submitted by the Joint Committee on Program and Budget be adopted, subject to revision by the Na-

tional Council in view of the response of the dioceses and districts to the quotas assigned them under authority of General Convention.

RESOLUTION No. 2

Resolved, the House of Bishops concur-

ring, that the budget for 1951 and 1952 shall not exceed \$5,634,617.

RESOLUTION No. 3

Resolved, the House of Bishops concurring, that the National Council be, and is hereby instructed, before February 15,



AND THEY LOVED NOT THEIR LIVES UNTO THE DEATH. "The Chinese Church is demonstrating the love of God for man in the face of tragic difficulties."

1950, to adjust the budget in a sum reasonably within the total expectations, plus other anticipated income for the period to July 1, 1950; and before June 1, 1950, to adjust the budget in a sum reasonably within the total expectations, plus other anticipated income for the balance of the year 1950; and before February 15 of the two succeeding years to adjust the budget for the current year in a sum reasonably within the total expectations, plus other anticipated income, thus maintaining the pay-as-you-go principle through the coming Triennium.

RESOLUTION No. 4

Resolved, the House of Bishops concurring, that for the next Triennium the current expenses of each diocese and district for a six-year period shall be the primary basis for determining its apportionment upon the system of mathematical calculation as used in the Triennium 1947-1949. This mathematical calculation may be modified by the following factors:

- (a) Communicant strength of each diocese and district;
- (b) Its past six-year record of giving to the general Church program;
- (c) Local conditions, such as indebtedness, endowments, economic status, etc.

RESOLUTION No. 5

Resolved, that a committee be appointed, consisting of two bishops, two presbyters, and four laymen, who shall study the subject of apportionment of quotas during the next Triennium, conduct hearings in a central location, draw up a plan or plans in order of priority, and submit the same for study to the National Council, provinces, and dioceses, at least one year prior to the next General Convention;

And That the sum of \$3,000 be appropriated from the funds of General Conven-

tion to defray the expenses of this committee.

RESOLUTION No. 6

Resolved, the House of Bishops concurring, that an appropriation of \$1,500 for the Triennium 1949, 1950, and 1951, be included in the budget of General Convention for the work of the Joint Committee on Program and Budget.

RESOLUTION No. 7

Resolved, the House of Bishops concurring, that undesignated legacies received by

the Domestic and Foreign Missionary Society should be used primarily for implementing advance work; and only in case of extreme emergency should any portion of them be used for recurring budget items; such portion not to exceed 50% of the total of undesignated legacies received.

RESOLUTION No. 8

Resolved, the House of Bishops concurring, that the National Council is hereby directed to continue and to expand its program of surveys in all the missionary areas of the Church for which funds are appropriated by the National Council with the hope of increasing the effectiveness of the work and of realizing economies in administration.

RESOLUTION No. 9

Resolved, the House of Bishops concurring, that in all matters of budget revision the National Council be urged to protect the missionary salary increases contained in the budget for the next Triennium, making those items the last to suffer reduction.

RESOLUTION No. 10

Resolved, the House of Bishops concurring, that because of changing conditions in China, the National Council is hereby given discretion to adjust the appropriations within the China schedule and is directed to reserve all lapsed balances.

Conclusion

Before closing our report, we wish to remind the Convention that it is no mere platitude to declare that we are living in an age of crisis. The literal meaning of that term of course is "a day of judgment," a fitting definition, when after the second World War, with its tremendous sacrifices, we have not been able to achieve a peace settlement, even though five years have passed.

The Christian faith is besieged from



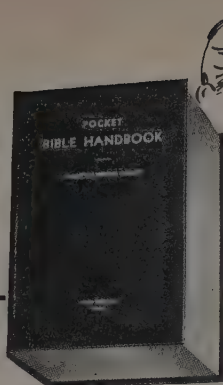
GOD'S DISPOSSESSED PEOPLE. To restore Christian faith, love, and life in war-devastated areas, cooperation is essential.

without by a militant, assured, relentless, and aggressive secularism. It is betrayed from within by inertia, indifference, neglect, frustration, and self-complacency. We would do well to accept the Chinese interpretation of the word "crisis." The children of Cathay use two ideographs to express its meaning. The one says "danger" and the other "opportunity."

It is undeniable that we have rendered the National Council fairly ineffective by providing a budget in inadequate terms, unrepresentative of our capacity and our essential loyalty. Many parishes and some dioceses have advanced little beyond the depression level in their giving. The purchasing power of a dollar is less than half of what it was fifteen years ago. But our problem is not primarily financial or budgetary. It cannot be solved by improved business techniques, necessary as they may be. In all frankness, it is not that we are incapable of assuming a much greater budget than the one we now present, but our people need adequate information about our opportunities, the services we are rendering, and the personalities we have sent out in our name. This educative process must be reinforced by a new conviction of the priority of the missionary motive as an expression of loyalty to our Lord and Master and His marching orders. When the program of the Church becomes a matter of heart concern to the rank and file of our people, the raising of a much greater budget will be the inevitable response of regenerated hearts.

The call is to do for God with God's strength what we would not dare attempt for ourselves and in our own strength.

Let us go from this place determined by God's grace, as an act of penitence and gratitude, to show the world that the Episcopal Church has shaken itself free from the parochialism to justify its claim as a true branch of the Holy Catholic Church.



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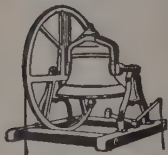
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ORTHODOX

Metropolitan Timothy Dies

The death of Metropolitan Timothy Evangelides of Rhodes at the age of 69 was announced in Istanbul on October 6th by the Ecumenical Patriarchate.

Metropolitan Timothy was made Greek Orthodox Archbishop of New York in June but he resigned last month because of ill health. He suffered a series of heart attacks which confined him to a hospital in Istanbul.

When the Holy Synod of the Ecumenical Patriarchate announced Metropolitan Timothy's resignation last month it placed Bishop Germanos Polizoides in charge of the New York archdiocese, pending the appointment of a new archbishop. [RNS]

NEGRO WORK

Six Dioceses Plan

Interracial Communion

Corporate communions for Negro and white laymen will be held in one church each in at least six dioceses on October 23d as part of a program to stimulate more active participation by Negro laymen in the Church. The initial service of this kind was held in Washington,

CORRECTION

In the story of the Eucharistic congresses [L. C., October 2d, p. 10, footnote], Bishop Donegan, Suffragan of New York, is incorrectly listed as number 13, in the line of kneeling bishops shown in the picture. Number 13 is the Bishop of British Honduras, the Rt. Rev. Douglass John Wilson. Bishop Donegan, vested in choir habit, occupied a stall in the presbytery opposite the cathedra.

D. C., on March 20th. At this 138 Negro and 166 white laymen made communions.

The plan, whereby Negro laymen extend an invitation to other laymen to guests at a corporate communion, was suggested to the Presiding Bishop Lawrence A. Oxley of Washington D. C.

During the past four months, with the approval of the Presiding Bishop, Mr. Oxley has visited Chicago, Cleveland, Detroit, Philadelphia, and Raleigh, N. C., and in each city has met with a representative group of white and Negro clergy, called together by the bishop of each diocese. As a result diocese-wide

Bishop of London Recommends In Our Image



IN OUR IMAGE: A book of 26 Old Testament narratives, selected by Houston Harte, Texas newspaper publisher (left); 32 brilliant portraits of Biblical characters painted by Guy Rowe, cover artist for *Time* (third from left). It is published by Oxford University Press, New York, whose president, Henry Z. Walck, is at the right. Said the Bishop of London, Dr. Wand, who holds the book, "I think the wise selection of stories and the splendid execution of portraits will lead a great many people to read the fine old stories about the men of God."

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planning committees have been arranged for respectively by Bishops Conkling of Chicago, Tucker of Ohio, Emrich of Michigan, Remington of Pennsylvania, and Penick of North Carolina. The committees, made up of white and Negro clergy and laity, are planning the October 23d communions, each of which will be followed by a fellowship hour.

In Philadelphia a second service is planned for inmates of Eastern State Penitentiary, where there is an active chapter of the Brotherhood of St. Andrew.

In Cleveland there will be services at the Cathedral and at Emmanuel Church.

The diocese of Washington has set aside October 23d as Laymen's Corporate Communion Sunday as a service of preparation for laymen for the Bryan Green Mission to be held at the Washington Cathedral, November 13th to 20th.

FINANCE

Ineffective: The Summer Lull

Expected reductions in payments on the expectations of the General Church due to the summer lull have been kept at a minimum, reports Russell E. Dill, treasurer of National Council. "I am happy to advise," said Mr. Dill, "that more and more dioceses and districts are recognizing the importance of regularity of payments."

As of September 1st the dioceses of Alabama and Louisiana and the missionary district of the Philippine Islands have already paid sums exceeding their total expectations for the year.

Total amount due on expectations to September 1st is \$146,501.24. Total amount paid to September 1st is \$175,557.99. Expectations for the whole year: \$251,145.

LUTHERANS

Union Plans

Official delegations of three national Lutheran Churches agreed in Chicago to work for organic union of their bodies.

A committee of six was appointed and instructed to submit at a later meeting of the delegations "steps toward organic union of the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church."

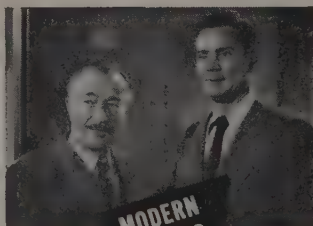
The delegations, in turn, will submit a joint report to the conventions of these Churches.

The meeting was believed to have laid the foundations for the first major organic union of Lutheran bodies since 1930 when the American Lutheran Church was formed through merger of



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GENERAL

the Ohio, the Iowa, and the Buffalo Synods.

If finally approved, the merger would create a single Church of more than 1,500,000 members.

The American Lutheran Church, with headquarters in Columbus, Ohio, and German background, has a membership of some 700,000 persons. The Evangelical Lutheran Church, with headquarters in Minneapolis, Minn., and a Norwegian background, has some 800,000 members. The United Evangelical Lutheran, with headquarters in Blair, Neb., and a Danish background, has some 50,000 members. [RNS]

RELIGIOUS ORDERS

OGS Holds Annual Chapter

The American College of the Orators of the Good Shepherd held its annual chapter at the Church of the Resurrection, New York City, August 26th to 28th.

The Rev. Martin Davidson, OGS, of St. George's School, Newport, R. I., was elected prior for the coming year.

The profession of Mr. Robert Baker, OGS, as a member of the oratory was received by the prior at Mass on the 28th. Mr. Baker is a graduate of Brown University and is now a master at St. Paul's School, Garden City, N. Y. He is a postulant in the diocese of Long Island.

CANADA

Youth Caravan

Victoria, B. C., was host over Labor Day to the Youth Caravan from the missionary district of Honolulu, led by the Rev. Richard Trelease, Jr., director of young people's work and vicar of St. Christopher's Mission, Island of Oahu, assisted by Mr. Robert Kondo, in charge of youth work, Island of Kauai.

The party of 12 comprised young people of Korean, Japanese, Chinese, Hawaiian, and Caucasian origins, who left Honolulu on August 29th by air, and traveled north from San Francisco by bus.

In acknowledgment of hospitality and entertainment received, the group responded with traditional dances and songs in Korean, Hawaiian, and English. Colorful costumes and leis were worn.

The party left Victoria on September 6th en route for San Francisco via Seattle, Yakima, Bend, Klamath Falls, Marysville, Yosemite National Park, Fresno, Los Angeles, and San Luis Obispo, remaining in San Francisco for the General Convention and the National Youth Convention, and returning home on October 3d.

LETTERS

Segregation

TO THE EDITOR: In reference to your editorial [L. C., April 14th] regarding segregation in the Church I concur with you in every respect on this problem.

We of the Episcopal Church should be ashamed to call ourselves Christians, if we let this condition continue. Let all Episcopalians propose a new section to be added to Canon 16.

ROBERT K. NUHN.

Milwaukee.

Evening Prayer

TO THE EDITOR: One considerable contribution which could be made by the Church in its observance of the 400th anniversary of the Book of Common Prayer would be to restore to the faithful the service of Evening Prayer, at least on Sundays.

By giving up Evensong on Sundays, we layfolk are missing the reading of over two hundred Scripture lessons, about six hundred Psalms, and the united worship and prayers which the Church has provided for us in this service.

Let us show our honor of the Prayer Book, and more devotion to Almighty God, by restoring and attending Evening Prayer.

H. J. MAINWARING.

Wollaston, Mass.

80 Minutes Out of 10,080

TO THE EDITOR: Here's another regarding the article "What's Wrong With The Liturgy?" [L. C., Mar. 13th] by the Rev. S. H. Edsall, and his letter [L. C., May 22d] concerning complaints from communicants on the length of the Holy Communion Service.

The only thing given to *all* humans in equal quantity is time. We all have 24 hours a day without exception—which is 168 hours or 10,080 minutes a week! The average Holy Communion service lasts 80 minutes, depending of course, on the size of the congregation, whether or not it is a Choral Eucharist, and the speed at which the celebrant speaks.

To those who complain: "service is too long"—how much time during the other 6 days, 144 hours, or 8,640 minutes of the week do they give toward the spread of God's Kingdom or the salvation of souls? If they cannot devote 80 minutes a week in God's house and at His altar without complaint, where are their hearts? Or have they never been apprised of Matthew 6:19-21 "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

Is the 80-minute Holy Communion service once a week interrupting something more important? Where are those communicants laying up treasure for themselves?

MARGARET E. TENNANT.

Glen Head, L. I., New York.

Saint Andrew

Of all the original Disciples, perhaps none has so great an appeal to the average Christian man as does St. Andrew, that quiet, unassuming, GOOD man, who first brought his own blood brother to Jesus (the hardest of ALL evangelistic jobs!), and then followed Our Lord as His Disciple in his own practical, effective, and unpublicized manner. Read The Gospels for an account of his deeds—not numerous, but always highly effective. There is SO much room in The Church today for men and boys of St. Andrew's sort, those who love Our Lord so deeply that they will seek out not only their own blood brothers, but also all those un-churched men and boys with whom Our Lord will put them in contact, and after seeking them, will bring them to The Church and to Holy Confirmation.

There is, you know, in Our Church, a most effective organization for men and boys, named after St. Andrew and organized to do just exactly the same sort of thing their Patron Saint did. Who hasn't heard of St. Andrew's Brotherhood, but WHO has done very much to support it, to keep it alive, or to rejuvenate it. Yet there are over 4500 active men and boys still, who rise up and do the same work St. Andrew did. Does this quiet, practical, Godly magnificent Saint inspire YOU? If so, contact, through your parish priest, the Chapter nearest you, or better still, start forming a Chapter yourself, and thus actually be a second St. Andrew. If all of us Episcopal men patterned our lives after him, we'd soon have the fervor of our Methodist brethren, and perhaps that wouldn't shock us too much, either.

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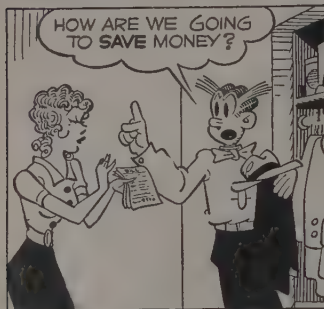
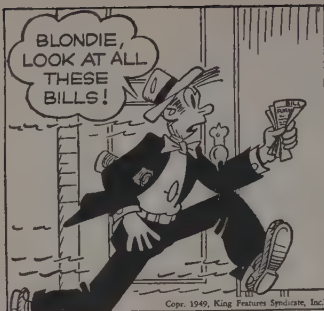
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If You Play Chess . . .

HENRY VIII. By Theodore Maynard. Pp. 412, bibliography, index. Bruce Publishing Co., 1949. \$3.75.

This is a detailed study written in the most persuasive manner possible by the leading Roman Catholic poet, Theodore Maynard, "Dean of Catholic Biographers."

The following quotations will pretty well explain the book. Page 176: "Of those who supported the Papacy in its quarrel with the King, most thought of the Pope's primacy as something that had arisen rather because of historical necessity than as something divinely ordained." Page 319: "The overwhelming mass of priests, secular and religious, took the oath of supremacy. . . . No great enthusiasm for the Pope existed. . . . These men were Englishmen first and Catholics second, and the first article in their faith was the duty of loyalty to the King."

From the final pages (411) "Officially he (Henry) died what he had been for 13 years, an anti-papal Catholic." The closing dramatic sentences (412) are: "Edward was crowned by Cranmer after Mass, with the ancient Catholic ritual. The Seymours and the new men—Cranmer among them—now had the boy safely in their hands, and could proceed to what was not possible before, the Protestant Reformation."

In you play chess you know that if your frontal attack on the king has run into a snag, it is good technique to swing your attack against the queen. In the march of history, not long after Henry, appears Elizabeth.

EDWARD POTTER SABIN.

Virtues Christian and Pagan

THE SEVEN CHRISTIAN VIRTUES. By Hugh Ross Williamson. SCM Press, London. 1949. Pp. 120. 7s 6d.

Some of the best theology of the age is being written by laymen. Hugh Ross Williamson is a well-known playwright and novelist of England, little known in this country. In this small but very meaty volume he analyzes the virtues of Temperance, Justice, Prudence, Fortitude, Faith, Hope, and Charity. This is no dull rehash of conventional ethical theory. Williamson sees, and states, clearly what such a pagan virtue as Temperance becomes when it is made Christian. Even his necessary theoretical analysis is interesting. But it is when he applies principles to cases that his book becomes exciting. For one thing, he writes superbly, in an easy, lively style and an *en passant* manner. His remarkable observation that

the Christian life is already a life after death is made quite casually; but such fresh turns to ancient truths arrest the reader on many a page.

Then, Mr. Williamson is a bold critic without being a scold: rather more like Amos than Jeremiah. In his last chapter on the "post-Christian state," he voices a keenly Christian prophetic warning against the planned state, or, as we euphemistically call it in America, the welfare state. He will be called some harsh names for this by the soft-headed who equate Christianity with socialism; but he coolly states his principles and deductions and lets the chips fall. Admirable too—and inevitably infuriating to some—is his quiet but crushing demolition of "tolerance" as a Christian virtue.

A thoroughly bracing book. C.E.S.

Prayer Book Worship

LEARNING TO PRAY WITH THE CHURCH. By Verney Johnstone. New York: Longmans Green, 1949. Pp. 95. \$1.25.

This is the Bishop of London's Lenten Book and a happy selection for the year in which we celebrate the 400th anniversary of the Book of Common Prayer. In a brief foreword Bishop Wand points out that the author died before the book was published and it is in a sense a voice from the grave revealing "the untold treasures of devotion contained in our Book of Common Prayer."

The book begins with an outline of the reasons for the Prayer Book and the meaning of Christian worship, two chapters that should be read by every cleric and layman of the Church.

Succeeding chapters deal with the Daily Offices, Sunday worship, and common prayer for daily life. In every instance emphasis is on the corporate nature of the Christian life. The Daily Offices are presented in a way that demands our increasing respect for their beauty and richness and with practical suggestions that would make them available to the masses of our people.

The subject of our Sunday worship is not so happily treated and the author's conclusions do not accord with the successful experience of many, many parishes both in this country and abroad. Moreover, one senses here a "knuckling under" to a sense of partisanship in the Church—a disunity far more real in the past than it is today.

The Church can be grateful to Bishop Wand for making this book available at this time for on the whole it does lay before us the glorious heritage that ours in the Book of Common Prayer.

JOHN PATTERSON.

ALABAMA

Parish House for Deaf and Blind

A parish house for the use of the blind and the deaf will be built in the immediate future by the laymen of the church of Birmingham.

The parish house, to cost approximately \$15,000, will be erected adjacent to St. John's Church, Elyton, the Episcopal Mission to the Handicapped. The work in the new parish house will be directed by the Rev. Robert C. Fletcher, missionary to the deaf and blind, who is deaf and has lost the sight of one eye.

The building was designed by a Churchman, Mr. Allen L. Bartlett, who is contributing his services as architect. The deaf of St. John's Church have raised \$3,000 and the remainder will be contributed through the Episcopal Churchmen's Association of Jefferson County.

CALIFORNIA

Enthronement

A great service of enthronement and installation marked the reopening of the chancel and sanctuary of Grace Cathedral on September 18th when Bishop Block of California was formally enthroned by his predecessor, Bishop Parsons of California, in his *cathedra* which had been moved to its permanent place in the midst of the choir.

The dean, the Very Rev. Bernard N. Lovgren, was then installed, presented by his predecessor, the Rev. J. Wilmer Gresham, first dean of Grace Cathedral, retired, who thereupon conducted dean Lovgren to his stall. When he had been installed, the dean presented to the Bishop, for installation, two canons-in-residence, the Rev. Eric Montizambert and the Rev. John D. Lee, Ph.D., and two honorary canons, the Rev. Messrs. Kenneth E. Nelson, diocesan director of social relations, and the Rev. Charles M. Guilbert, diocesan director of Christian education and of promotion and publicity. Choral Matins followed the installation and Bishop Block preached.

The altar had been refinished and furnished with panels depicting scenes in the life of Christ, executed by John de Rosen, the artist of the Nativity Chapel mural.

The sanctuary was paved with marble in contrasting colors, the altar was set upon marble steps, and a new dossal, and riddels of crimson velvet, were hung. Sedilia for bishop and attendants and for dean and attendants flank the altar.

The dean's chair, a memorial to the late Sarah Dix Hamlin, is the gift of the Sarah Dix Hamlin Memorial Committee "in token of her friendship for the first Dean of Grace Cathedral," and was

dedicated by Bishop Block at the same service.

At the conclusion of the service a German Gothic chalice and paten of the 16th Century from the Hearst collection was dedicated in memory of the late Captain Henry Potter Russell, a fatality of World War II. He was a grandson of Bishop Henry Cadman Potter. The vessels will be used in the Chapel of Grace, and were used for the first time at the Solemn Eucharist of the Eucharistic Congress on September 22d.

CENTRAL NEW YORK

Weekend Conference

"Church book clubs should be started in various dioceses so that individual Church members could become as well acquainted with the history of their Church, what it teaches and stands for, and the leading publications being turned out in it, as these individual Church members are with the secular books being made available by the ever growing commercial book clubs," Bishop Peabody of Central New York told several hundred men at the annual Manlius Episcopal Churchmen's Association weekend conference.

The Bishop outlined a three point program, consisting of worship, education, and evangelism, for the men, whom he challenged to leave the "baptism, wedding, and funeral clubs of your respective churches" and "really pitch in for your Church."

COLORADO

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Evergreen Conference

September 7th marked the close of the 1949 season of the Evergreen Conference, Evergreen, Colo., which is a vital part of the Church life of the Rocky Mountain region.

During the summer the center was used by more than 500 young people, laymen, clergy, members of the Woman's Auxiliary, organists, and choirmasters.

JERUSALEM CYCLE OF PRAYER

October

25. South Florida, USA: John Durham Wing; Henry Irving Louttit, Coadjutor.
26. Southern Ohio, USA: Henry Wise Hobson.
27. Southern Rhodesia, S. Africa: Edward Francis Paget.
28. Southern Virginia, USA: William Ambrose Brown; George Purnell Gunn, Coadjutor.
29. S. Tokyo, Japan: Light Shinjiro Mayekawa.
30. Open dates; may be used for the two new
31. Brazilian dioceses (p. 9).

November

1. Southwark, England: Bertram Fitzgerald Simpson; Frederick Ochterloney Taylor Hawkes, Suffragan of Kingston; Robert William Stannard, Suffragan of Woolwich.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Susan B. Edwards

Susan Bushnell Edwards, 84, widow of the Rev. John Herbert Edwards, died at her home in Highland Park, Ill., on September 14th.

She was the daughter of the late Washington Bushnell, former Illinois attorney general and state senator. She is survived by one son, William B.

The Rev. Charles U. Harris, rector of Trinity Church, Highland Park, read the Burial Office; Bishop Randall, Suffragan of Chicago, retired, the Requiem; and the Rev. Arthur R. Willis, rector of Christ Church, Ottawa, Ill., the interment.

Ella Beckwith Lawton

Ella Beckwith Lawton, widow of Col. Alexander R. Lawton, and daughter of the second Bishop of Georgia, died September 6th in Savannah. Dr. F. Bland Tucker conducted graveside services. Mrs. Lawton was 88 years old, and had been making her home with her son, Col. A. R. Lawton, Jr.

Julia Maxwell Meade

Miss Julia Maxwell Meade, 67, daughter of the late Rev. Dr. Everard Meade, died August 21st in a hospital at Staunton, Va., after an illness of four years. She was a resident of Arlington, Va.

Miss Meade was born at Tappahannock, where her father once served, and was a graduate of Hannah Moore Academy, Baltimore, Md. After graduating she taught in a Church mission school near Luray, Va., for four years.

Her father, a grandson of Bishop Meade, also served as rector of Pohick Church, in Fairfax County, Va. He died over 30 years ago.

Surviving are two sisters, Miss Fannie Meade and Miss Loula Meade; a brother, Everard Meade; and several nieces and nephews, including the Rev. Charles W. Sydnor of Waco, Texas.

Funeral services were held in St. George's Church, Arlington, August 24th, with burial at Pohick Church.

Martha Amanda Wintermute

Martha Amanda Wintermute, widow of the late Dr. Charles Wintermute, died in Redwood City, Calif., August 16th. She was born in 1863 at Red Wing, Minn., the daughter of the Rev. Solomon Stevens Burleson, a missionary to the Oneida Indians, and Abigail Pomeroy Burleson.

Her five brothers, Allan Lucien, Hugh Latimer, John Keble, Edward Welles,

and Guy Pomeroy followed their father in the priesthood, and Hugh became Missionary Bishop of South Dakota. The three daughters in the family taught Indian schools.

Funeral services were private, conducted by the Rev. C. Peter Boes, rector of St. Peter's Church, Redwood City. Interment was at Oak Hill Cemetery, San Jose, Calif. Mrs. Wintermute survived by a daughter, Mrs. R. Walker, a grandson, Charles Ellsworth Wintermute Hutty, a sister, Mrs. C. Kelsey, a brother, the Rev. Edward V. Burleson, and many nieces and nephews.

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PRAYER BOOK CHURCHMAN available for rectorship, preferably eastern suburban. Experienced large city parishes. Married. Highest references. Reply Box D-346, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Sydney H. Croft, formerly vicar of St. John's Church, Wahiawa, Oahu, Hawaii, is now chaplain at St. John's Military Academy, Delaford, Wis.

The Rev. Harry W. Heermans, formerly priest in charge of St. Paul's Church, Windham, Conn., chaplain to students at the University of Connecticut at Storrs, will become rector of St. John's Church, Orchard Park, N. Y., on October 1st. Address: E. Quaker Rd.

The Rev. Sidney Aaron Hoadley, III, who formerly served St. Paul's Church, Clay Center, Mo., is now rector of Christ Church, Canon City, Colo.

The Rev. Frank J. Landolt, formerly assistant Trinity Church, Hartford, Conn., is now rector of Trinity Church, Pawtuxet, Cranston, R. I. Address: Hudson Pl., Edgewood 5, R. 1.

The Rev. Arleigh W. Lassiter, formerly curate

of Christ Church, St. Joseph, Mo., is now priest in charge of the Church of the Good Shepherd, Clay County, Mo. Address: Fox Woods Addition, R. R. 10, North Kansas City, Mo.

The Rev. Roy L. Morrell, formerly priest in charge of St. James' Church, Grafton, N. Dak., and churches at Park River, Walhalla, Walhalla, and Bathgate, will become rector of Christ Church, Douglas, Wyo., and priest in charge of Christ Church, Glenrock, on November 1st. Address: Christ Church Rectory, Douglas, Wyo.

The Rev. H. E. Nelson, who formerly served St. Mark's Church, Aberdeen, S. Dak., is now serving Christ Church, Chamberlain, S. Dak., and the missions at Crow Creek and Lower Brule Indian Reservation as locum tenens. Address: Box 367, Chamberlain, S. Dak.

The Rev. Charles F. Nugent, formerly priest of the Church of the Messiah, Rhinebeck, N. Y., is now chaplain at the U. S. Marine Hospital, Bay St., Staten Island 4, N. Y.

Changes of Address

The Rt. Rev. Randolph Royall Claiborne, who became Suffragan Bishop of Alabama in June, formerly addressed at Huntsville, Ala., should now be addressed at 115 S. Conception St., Mobile, Ala.

The Rev. Dr. Harold H. Kelley, assistant at St. Mark's Church, Berkeley, Calif., formerly addressed at 1212 Bonita Ave. and 2314 Bancroft Way, should be addressed at 640 The Alameda, Berkeley 7, Calif.

The Rev. W. Herbert Mayers, retired priest of the diocese of Maryland, formerly addressed at Clearwater, Fla., should now be addressed at 905 S. Rome Ave., Tampa, Fla.

The Rev. William T. Renison, formerly addressed at 1524 Lucerne St., Stockton, Calif., may be addressed at St. John's Church, Stockton, Calif.

CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



SAN FRANCISCO, CALIF.

EVENT OF CHRIST THE KING
Rev. Weston H. Gillett 261 Fell St. nr. Gough
Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
10 ex 3:30; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
8, 9:30 & 11, HC Wed 7:30, HD & Thurs 9:15

DENVER, COLO.

ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v.;
v. Albert E. Stephens, Jr., c
Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
Mon 10, Thurs 7; HH & C Sat 5-6. Close to
downtown Hotels.

WASHINGTON, D. C.

CENSION AND ST. AGNES Rev. A. J. duBois, r;
v. E. Jacobs, c 1215 Massachusetts Ave., N.W.
Masses 7:30, 9:30, 11 with ser, MP 10:45;
Ser & B 8; Daily Masses: 7, Fri 8 EP & B;
Sat 4-5 & 7:30-8:30

JOHN'S Rev. C. Leslie Glenn
1800 Square
8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
ed. Fri 7:30; HD 7:30 & 12

PAUL'S K St. near 24th N.W.
Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
& 7 and by appt

CHICAGO, ILL.

ONEMENT 5749 Kenmore Avenue
v. James Murchison Duncan, r;
v. Robert Leonard Miller
8, 9:15, 11 HC; Daily 7 HC

BARTHOLOMEW'S Rev. John M. Young, Jr., r
20 Stewart Avenue
8, 9:30, 11 HC; Others posted

DECATUR, ILL.

JOHN'S Church & Eldorado Sts.
v. E. M. Ringland, Rev. W. L. Johnson
8, 9:30, 11 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
8, 9:30, 9, 11; Weekdays Eu 7 & 10, also Fri
(requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15;
Sat 4:30-5:30, 7:30-8:30 & by appt

QUINCY, ILL.

CATHEDRAL OF SAINT JOHN
v. Rev. Edward J. Bubb, dean
8, 10:45; Daily 11:45; Thurs 8:30

BALTIMORE, MD.

MICHAEL AND ALL ANGELS 20th and St. Paul
v. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
8, 9:30, 11 & daily

Key—Light face type denotes AM, black face,
PM; anno, announced; appt, appointment; B
Benediction; C, Confessions; Cho, Choral; Ch S,
Church School; c, curate; EP, Evening Prayer;
Eu, Eucharist; Ev, Evensong; ex, except; HC,
Holy Communion; HD, Holy Days; HH, Holy
Hour; Instr, Instructions; Int, Intercessions;
Lit, Litany; Mat, Matins; MP, Morning Prayer;
r, rector; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

SALISBURY, MD.

ST. PETER'S Very Rev. Nelson M. Gage, r
Sun 8, 9:30, 11 Cho Eu & Ser;
HD Low Mass 11

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. Hakenschild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK) N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

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Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

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Thurs 9:30, C Sat 7:30

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Sun 9 HC, 11 Ser; Weekdays: Tues, Thurs 12:30
Prayers; Thurs & HD 11:45 HC

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Rev. Henry Darlington, D.D., r Rev. Gilbert Darlington,
D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5
by appt

ST. MARY THE VIRGIN Rev. Grief Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS Rev. Roelf H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

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Rev. Darwin Kirby, Jr., Rev. David E. Richards
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Mon 10; C Sat 7-8

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Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung
Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

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CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
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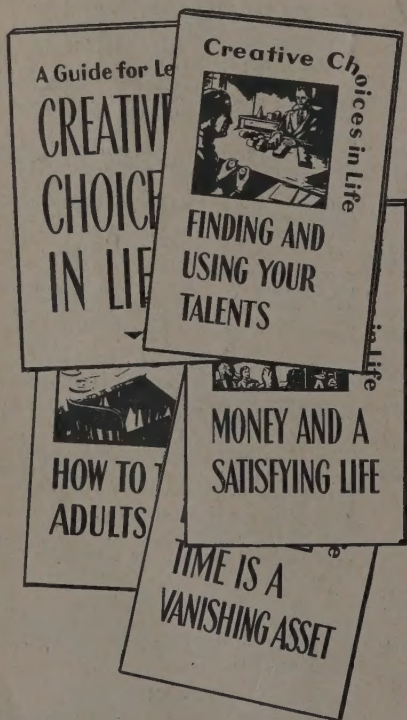
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